MY BROTHER

BY

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PREFACE

THIS book is composed of a series of essays and addresses on various phases of the social question. Some of them have appeared in print before, and some of them are entirely new. Most of them have the form of spoken words rather than of essays. I have thought best not to change the form. One or two of them were delivered as sermons. The last one was a sermon before the International Congregational Council in St. Giles Cathedral, Edinburgh, in July, 1908.

Those who may care to read my book should remember that it makes no claim to being a consecutive discussion, and they should also remember that each chapter contains much of local coloring. Four of the chapters were addresses delivered by me as President of the American Missionary Association. The book might have been better if all repetitions had been carefully eliminated, but, on the other hand, the papers themselves would have lost much of their individuality. They are simply attempts to put into speech my profound con-

viction that no questions of our time are more pressing than the social questions; and that the cultured and Christian citizen has no greater privilege than in doing his part in the promotion of human brotherhood.

The whole book may be condensed into a single phrase, under which may be drawn a line of the deepest possible emphasis: I BELIEVE IN THE UNIVERSAL HUMAN BROTHERHOOD. Its chapters are simply variations on that theme.

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I

MY BROTHER, — A DIALOGUE

Day! hast thou two faces,
Making one place two places?
One, by humble farmer seen,
Chill and wet, unlighted, mean,
Useful only, triste and damp,
Serving for a laborer's lamp?
Have the same mists another side,
To be the appanage of pride,
Gracing the rich man's wood and lake,
His park where amber mornings break,
And treacherously bright to show
His planted isle where roses glow?
O Day! and is your mightiness
A sycophant to smug success?
Will the sweet sky and ocean broad
Be fine accomplices to fraud?
O Sun! I curse thy cruel ray:
Back, back to chaos, harlot Day.

— Ralph Waldo Emerson.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." — St. Paul.

I

MY BROTHER, — A DIALOGUE

MISANTHROPOS
PHILANTHROPOS

MIS. — *My dear Phil.:* Do you not think that there is a great deal of nonsense in the current talk of platform and pulpit about Brotherhood? We are getting it *ad nauseam* from a certain class of sentimental speakers and writers, — chiefly from those who lack courage to declare themselves as Socialists, but who wish to win the favor of the multitude. For my part, I think that that young man was right who, at the People's Institute service at Cooper Union, denounced Brotherhood as a failure. The incident was both amusing and pathetic. A minister from the suburbs had been addressing that motley company of Socialists and "what nots" on the subject of Brotherhood. When the time for remarks and questions came a youth arose and spoke as follows: "Why do

you talk about Brotherhood? There is none. Cain and Abel were brothers only in name, for they quarreled and Abel was killed. It has been the same ever since. Brotherhood is a farce." That young man was quite right.

PHIL. — You take too gloomy a view of current conditions. I cannot at all agree with you. Instead of interpreting events as you do, I believe that the spirit of Brotherhood is penetrating and pervading the whole social order. But if we are to discuss so large and important a subject we ought to understand each other from the outset. We must begin by defining terms. Will you tell me, my dear Misanthropos, what you mean by Brotherhood?

MIS. — By Brotherhood I mean the relation of mutual love and service. The word was never better defined than by Jesus in the so-called Golden Rule. Men who do unto one another as they would be done by are brothers. Jesus at another time said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." The apostle John also wrote, "He that loveth not his brother" — that is, his fellow man — "whom he hath seen, how can he love God whom he hath not seen?" The

Christian teaching defines Brotherhood as the recognition of the obligation of mutual love and service. It offers a beautiful but utterly impractical ideal.

PHIL. — And do you mean to say, my dear Mis., that you think that Brotherhood is impossible; and that it is not only making no headway, but that it has little recognition anywhere?

MIS. — Exactly! It has existence in words, and in them alone. It is a dream. It never has been realized, and never can be realized. Sentiment and nonsense enough have been uttered on the subject. The truth about the coming social condition is far less encouraging, and far more prosaic, than the average reformer seems to have learned.

PHIL. — You speak very positively, my dear Mis., for one who holds so depressing a belief. Would you be willing to give me some of the reasons which have led you to your convictions?

MIS. — Certainly. In the first place, I am a believer in evolution; and evolution makes the conception of Brotherhood impossible. If there is no Father, but only what the Buddhists call, "The Law of Causation," clearly then there can be no brothers. Evolution and Brotherhood are mutually exclusive. But my conviction rests primarily upon the evident

fact that there is no Brotherhood. From the beginning of history men, both individually and corporately, have quarreled with one another and, what is more, have seemed to enjoy quarreling. Moreover, they seem in no haste to give it up. Even little children fight almost as bitterly as their elders. Among adults there is continual and almost universal strife. The Golden Rule does not govern the actions of nations, and it has no place in the business of the world. Try to enforce it on the Stock Exchange, and the bedlam would be multiplied a thousandfold. There is about as much love among business men as between sharks and whales. The nations fight; the classes contend; the poor hate the rich, and the rich do not care for the poor; and all the time the sentimentalists continue their senseless drivel about love. I disbelieve in Brotherhood, in the first place, because it is impossible; and, in the second place, because in spite of the exhortations of two thousand years it has no existence. How much Brotherhood is found among the millions of New York and Chicago? What sort of an example do the great corporations set? What is the condition of things in South America, South Africa, on the Congo, in Mexico, and in the Balkan Peninsula? Now,

my friend, I have given you my reasons for believing that Brotherhood is a farce. They are based on incontestable facts. Will you, with equal frankness, tell me why you believe in what you so fervently and almost rhapsodically call, "The Ideal Social Order"?

PHIL. — With the greatest pleasure; and I shall try to keep as close to facts as you imagine yourself to have done. First, let me refer to what you say about evolution. Evolution is the method in which the infinite energy acts. It may not require personality to administer it, but it is not inconsistent with personality. Just as surely as you do I believe in evolution; but I believe it to be the method by which the Spirit who pervades all things manifests his will in the growth and government of the universe. Evolution is infinite energy administered by infinite intelligence and love. This belief I may not be able to demonstrate; but neither can it be disproved. No reason to disbelieve in Fatherhood is found in the now universally accepted doctrine of evolution. On the other hand, the creation, the development of history, and the craving of the human heart justify the conviction that the universe and man are in the hands of intelligence, will, and love. These being united in a single per-

sonality constitute the Spirit whom we confess and worship as the Father. So much for what you say about evolution.

MIS. — I may not accept your conclusions, but I am anxious to hear what you have to say on the other points in question.

PHIL. — It would, of course, be folly to claim that the human race is now, or ever has been, dominated by brotherly feeling; but even a cursory study of history shows that those feelings have, year by year, gained a larger place in the affairs of men. Cain and Abel may not have been very brotherly, but, probably, they were not the only persons in the world, even if they do seem to have been so near to the Garden of Eden. Moreover, Cain had no peace after he had killed his brother. But I will not go further back than the beginning of the Christian era. From that time to the present, life has steadily become more courteous and gracious. There has been a growing appreciation of the value of man as man. Laws have become more humane; the death penalty is now inflicted for only a few crimes, and is difficult of infliction because even the courts hesitate to put an accused person beyond the reach of self-justification. In the old days hospitals and asylums were

unknown, and weakness was regarded as a disgrace rather than as a misfortune, but now even monarchies like Germany and Great Britain have inaugurated comprehensive schemes of old-age pensions. Communism, socialism, nihilism are more or less frantic efforts on the part of the masses of the people to realize what they believe to be the true human condition — one in which the welfare of man shall be secured. Every Thanksgiving Day and, still more, every Christmas Day are wonderful revelations of the progress of humanity toward the realization of Brotherhood. On those days men feel that it is a sin not to confess their kinship with the poor, the weak, and even the criminals. Gifts flow in streams; generosity is spontaneous and glad; and none are so unhappy as those who can do nothing for their fellow men. Do you not, my dear Misanthropos, think that the case for Brotherhood is a strong one?

Let me give you another illustration, which is only one among a thousand. There is lying on my table, at the present moment, a circular urging people to do their Christmas shopping early, in order to save the clerks in the stores from being so cruelly driven as they have often been when the holidays approach. What inspired

such a circular? Nothing but the feeling that the nameless thousands who stand behind the counters of the world, and earn a pittance as clerks, are bone of our bone and flesh of our flesh!

Mis. — But, my dear Phil., why do you wax so eloquent about what is done for the clerks and forget the sweat-shops, and the low wages which almost compel women and girls to supplement what they receive for their slavish industry by the wages of shame? Why do you so carefully avoid "white slavery," which condemns thousands of the daughters of the poor to bondage worse than that of the rice swamps and the sugar plantations?

Phil. — I do not forget such relics of barbarism. They are the plague spots of modern civilization. Language is too weak properly to denounce them. I do not see how any one can survey the social and political condition of the world with satisfaction; but I do say that the movement for better things is growing; that it was never before so strong; that sweat-shops and white slavery cannot obscure, or long resist, the influence of those forces which are making for social betterment, and which are resistless because they are in the line with what the best and wisest of men know to be right.

MIS. — Well, my dear Phil., to be frank with you, I must confess that the case for Brotherhood, as you present it, is very strong, but I cannot acknowledge that it is convincing. However, let us pass that phase of the subject and consider some other questions. Suppose you are correct; and suppose the tide of Brotherhood is rising and will become resistless — to what do you ascribe this new movement in human history? Do you think that it is exclusively a Christian movement?

PHIL. — I should much rather call it a cosmic movement. The cause of humanity surely received a new impetus from the life and teaching of Jesus; but even he had no monopoly of Brotherhood. Its finest fruits and richest growths are no doubt found in lands nominally Christian, but rather than call it exclusively a Christian movement I would say that it is the result of evolution, because it may be seen in a greater or lesser degree in nearly every land. By evolution, as I have said before, I mean the working out of a divine plan under the influence of the providence of God. The greatest single force in the upward progress of the race has been the gracious presence, the beneficent teaching, the glorious example of the Elder Brother; but humane feelings have been from

the beginning. They were stimulated by Jesus; they were not created nineteen hundred years ago. I am willing to confess that, possibly, the world has not before been ready for the rule of Brotherhood; but that it is now I am sure. It is a rising tide and henceforward nothing can long resist its onward movement.

MIS. — I admire your enthusiasm and your faith. It is refreshing in these days to come in contact with a spirit so optimistic. I am afraid, however, that it will be long before I can share your confidence. The sad side of life is near and persistent, and from its somber influence I cannot escape. Possibly you will consent to answer a few more of my skeptical inquiries. Do you think that the growth of modern civilization, with its emphasis on science, and its passion for wealth and luxury, is favorable or unfavorable to Brotherhood?

PHIL. — In this, as in other things, a little knowledge is dangerous. Pseudo-science may be hostile to Brotherhood, but not that genuine science which goes to the deepest facts of life and faces them impartially. The fruit of science is knowledge. The more carefully human life is studied the more evident the unity of humanity appears. "None of us liveth to himself." This truth is written in history

quite as clearly as in the Christian Scriptures. The study of ethnology has shown beyond a doubt that all the races are essentially one, and that what concerns one concerns all. Science, so to speak, unveils the fact of Brotherhood and shows it to be written large in the "nature of things."

But when one asks as to the effect of the growth of vast fortunes, and consequently of luxury and self-assertion, the answer must be qualified. If civilization is measured by multiplication of beautiful things, by what wealth can buy and the power it can give, then we must confess that modern civilization is hostile to Brotherhood. But why is that called civilization which, in reality, is only gilded barbarism? Civilization should rather be measured by the progress of man in all ways that make for his happiness and welfare. He who has vast wealth, and spends it "for wine and doubloons," and ignores his neighbor, is not civilized. But when men seek the best things for themselves, and equally for their fellow men, such things as comfort, education, the possession of beautiful objects, the ability to enjoy them and a chance to live as human beings ought to live, we say that they are civilized. Civilization never exists apart from

Brotherhood. Much of what is called modern civilization is paganism. Paganism is often the companion of large wealth — indeed, it is almost always so where wealth is in the hands of those who are not actuated by religious principles. On the other hand, many of the richest men have lived close to the common needs, and have spent their substance in improving the human conditions. This is especially true in these days in which so many of the world's wealthiest men and women are using their possessions in philanthropic ways. Civilization and Brotherhood are always found hand in hand.

MIS. — I am not willing to accept your conclusions, my dear Phil., but I am enough interested in what you say to wish to put to you a few more questions. Will you allow me to do so?

PHIL. — Certainly, my friend, ask any questions you desire and I will answer them if I am able.

MIS. — How do you account for the fact that in so-called Christian lands so large a proportion of what you call Brotherhood is outside of the Church? Churches are distinguished by three things: creeds, rivalries, and proselytism — which is more popularly called "missionary activity." Anything resem-

bling Brotherhood is chiefly found in the social settlements, the labor unions, the fraternal societies, and the lodges of one kind or another. I sometimes think that the most brotherly act known in modern times is a "sympathetic strike" on the part of working men who make heroic sacrifices in order that brother workers may have justice done them. Why is it that the world looks elsewhere than to the Church to find the spirit commended by Jesus when he said, "By this shall all men know that ye are my disciples, if ye have love one to another"?

PHIL. — Let me begin my answer by granting much of what you say. While I believe that "sympathetic strikes" are wrong in principle, and economically unwise, I gladly recognize the splendid self-sacrifice which leads large numbers of workmen to suffer in order that the conditions of fellow workers, often unknown to them, may be improved. In many cases such strikes are heroic to the point of sublimity. I sorrowfully confess that there is often more brotherliness outside the Church than within it; but you overlook many important facts. In the first place, social settlements, more frequently than otherwise, are operated by members of Christian churches.

The social settlement idea is distinctly a Christian conception; and such institutions, not always, but generally, owe their existence to the influence of the Church. I am aware that churches are often narrow and dogmatic, but the Church, as a whole, is far nobler in its ideals than are many of the local societies which by courtesy are called churches. It everywhere stands for the spirit and example of Jesus; and the institution which best keeps alive his teachings and influence is doing most to promote Brotherhood in the modern world. Then your characterization of the missionary enterprise as proselytism is false to facts, unjust, and ungenerous in the extreme. Missionaries are engaged in a threefold ministry: to the body, to the mind, and to the spirit. The three symbols of modern missions are the church, the school, and the hospital; and in all mission stations this trinity of blessings is usually found together. The fundamental principle of missions is that man, as man, needs this threefold ministry, and they seek his welfare without regard to his race, his color, or his nationality. Commerce asks, What will be best for a man in Pittsburg? and lets the man in Manchester go to the dogs; missions say the man in Manchester, or in

Timbuctoo, is a brother also; and while the interests of those near at hand should be guarded, those far off should not be neglected. To my mind the finest example of Brotherhood which the modern world affords is to be seen in the missions of the more intelligent churches.

Furthermore, your inquiry implies that the entire work of the Church is done through the Church as an institution, whereas its chief function is to inspire. The inspirations of the Church, as it sends the teaching of Jesus around the world, are permeating all nations and thrilling millions with a spirit of loving and consecrated service. Moreover, in order to do Christian work it is not necessary that one should be a church-member. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

MIS. — It is hard to argue with one whose views are as broad and whose definitions are as elastic as yours. Will you tell me what you understand to be the relation of Brotherhood to a few of the great social and political movements of our time, such, for example, as Democracy, Socialism, the strife between capital and labor, and international exclusiveness — usually called patriotism?

PHIL. —Your questions are large ones. To give to each one an adequate answer would require volumes. I can only refer to each one briefly.

Democracy is that form of government which secures to each individual his political rights. It presumes that those rights are the same for all men, but Brotherhood is a matter of character, and has to do with the proper use of rights. Democracy may be consistent and still be the rule of a mob; but where Brotherhood prevails each man will seek the welfare of every other and mobs will be impossible. Democracy may be organized selfishness; Brotherhood is the spirit of universal good-will.

Socialism is an effort, often most commendable, to secure better social conditions by law; Brotherhood insists that until men love one another efforts to secure better conditions will be futile. Socialism administered by selfishness may be as tyrannical as the worst oppression by the "money power." Brotherhood will always be unselfish.

The conflict between labor and capital will never be settled until the employer sees in his employee his brother; nor, on the other hand, until the laboring man sees in his employer a human being like himself, with complex problems to solve and bearing heavy burdens. The

labor battle results from capitalists thinking of workmen as commodities rather than as men working; and from the workers regarding all who administer capital, as tyrants. The solution of the problem is simple. When both classes love one another as brothers there will be no problem.

The same is true of international strife. Most wars are the result of national selfishness. What is called patriotism is often only selfishness in its larger relations. Patriotism, which is love of country for its ideals, for the virtue of its people, for its mountains and valleys, its rivers and lakes, is one of the holiest emotions which ever thrills a human heart; but "patriotism" which seeks to exalt one nation at the expense of another, or which is willing to sacrifice thousands of lives and break tens of thousands of hearts to avenge what is regarded as an aspersion on national honor, is beneath contempt. The remedy for war is Brotherhood. Brotherhood recognizes its kindred in all lands and among all races; and is always willing to surrender its own interests that those of the larger number may be enhanced.

My dear Mis., you may regard me as deluded, an enthusiast, or as insane, but I firmly believe that there is nothing which this world needs so much as Brotherhood. I know full well that

before it holds universal sway many millions of men must suffer and die; but the light is on the mountains, and the day is advancing.

Brotherhood will sanctify democracy, supplant socialism, settle the controversy between labor and capital, cause war forever to disappear, and re-create patriotism.

MIS. — My dear Phil., I admire your optimism, and I confess that I wish that I could be sure that it could be justified by the facts of our modern life; but I am afraid that it is "of the stuff of which dreams are made."

PHIL. — Let me commend to you, my dear Mis., a thought which has greatly helped me in the interpretation of otherwise inexplicable events. It runs as follows: It is always best to believe the best. In the absence of positive proof to the contrary, the best interpretation of life and history should always be accepted as the true one; and nothing better could be asked for man on this earth than the realization of Brotherhood. That will be the ideal social state. Yes, I am an optimist; and I believe that deep in your heart you are also one. Sometime I hope not only to believe but to feel that every man is my brother. Then I shall be a better man; and when all men are possessed by that feeling this will be a better world.

II

THE CRUSADE OF BROTHERHOOD

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come, we men are slaves,
And travel downward to the dust of graves.

Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath —
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood — make way for Man.

— Edwin Markham.

II

THE CRUSADE OF BROTHERHOOD

ALL democratic governments are efforts toward the realization of the Brotherhood of man. Philanthropy is another effort in the same direction. The Church, so far as it is Christian, not only declares but realizes this doctrine. The church which does not manifest Brotherhood is the enemy of Christianity; the state to which it is foreign is a tyranny, and individuals without it can hardly claim to be far above the animal condition.

Brotherhood implies common parentage. Those who have the same parentage have also the same nature, and to them belong identical rights and privileges. They are bound to one another by indissoluble bonds; they feel the obligation of mutual service. Some words require little definition. This is one of them. Brothers stand side by side.

Edmund Burke in his letter to the colonists in North America in the days of the Revolution, when the colonists were in arms against

the mother country, wrote: "Armed as you are, we embrace you as our friends, and as our brethren, by the best and dearest ties of relation." Burke believed in the Brotherhood of man. Brothers should never be enemies; they should always be friends. Enemies may injure one another; brothers should cooperate. Enemies may ignore each other; brothers should seek to be helpful. Strangers pass away and are forgotten, but when brothers die our hearts weep. These commonplaces are easily recognized when applied to the children of the same human father, but when the relation becomes universal, the realization is apparently more difficult.

At this point Jesus appears with his distinguishing teaching. It had been vaguely anticipated by other masters, but with him the vision was clear, and the message positive. Without qualification, he taught the doctrine of human Brotherhood, and placed the obligation to realize it side by side with the duty to obey God. Other parts of his teaching may be obscure; this is as clear as light. His doctrine puts a few facts beyond question:

The ideal relation between man and man is revealed in the members of a human family.

The duty of recognizing this fact is imperative.

Brotherhood ignores the divisions between nation and nation, race and race, condition and condition, affinity and affinity. The race is the family, God is the Father, and all men are brothers.

This message is inspiring and splendid. Other teachers saw it from afar; Jesus made it the test of discipleship. When it is realized men will no longer be separated by nations, by color, by wealth; it will be the joy of each to promote the welfare of all.

Brotherhood is nobler than democracy, for a democracy may be composed of those who recognize and protect each other's rights, but who have neither love nor regard for one another as persons; it transcends all social expedients, like communism and socialism, for these endeavor to accomplish by legal coercion what Brotherhood seeks to achieve by love.

Socialism may coexist with neglect of intellectual and spiritual interests; Brotherhood aims to promote human welfare in all relations and circumstances.

It is nobler than patriotism. Patriotism, as usually defined, means loyalty to the nation even when that necessitates loss for other nations.

Jesus teaches that men should be loyal to one another as men, not merely as members of

the same household or as citizens of the same state. Edmund Burke in the English Parliament pleaded the cause of the American colonists in 1776 as earnestly as Patrick Henry or Samuel Adams on this side of the water. He was a brother even before he was a patriot.

Brotherhood is the largest and noblest word ever used to define the relation of man to man. Socialism is not enough; we should not only cooperate in the business of life, but serve one another as only those can who are inspired by a vision of immortal possibilities. This is a revolutionary doctrine; one which arouses all the hostility of the natural man. Brotherhood includes all other social relations, and is above them all. It is as sacred as the bonds between the members of the same human family.

The vilest criminal and the blackest Sudanese are human, and have human possibilities; they are our brothers and should be treated as such. That does not mean that they are, or can be, agreeable, or that intimacy with all is desirable; but it does mean that the natural human rights should be recognized and protected, and that what is best for all, both materially and spiritually, should be religiously sought and sacredly guarded. Such is the ideal of Jesus.

Is the ideal of Jesus widely realized? On the

other hand, it is not only often violated, but it is in many quarters studiously ignored. The American Indian for a century has been treated like a wild animal. He has been driven from his home, denied the rights of property and of citizenship, been oppressed by politicians, and fleeced by traitors, until his very barbarism, to those who love fair play, has seemed heroism. The American people have practically denied that the Indian is a brother.

In this country are land enough, water enough, coal enough, and cattle enough to banish hunger and to insure comfort for all who are willing to work; and yet each recurring winter is terrifying to hundreds of thousands of honest and industrious people who do not know how food or clothing may be secured by honorable means. Hard times but little diminish crowds at races, or garish and senseless display at assemblies and balls. Places of amusement are crowded every night with bespangled but empty-headed throngs, while starvation and cold are kept by the police from protesting at the very doors. Women of refinement are still, with the same thread, sewing shrouds and shirts; and men, not a few, having fought a good fight, and been defeated, would rather trust themselves to the mercy of God

than to the heartlessness of their fellow men. Brotherhood does not yet pervade the entire social order.

The United States professes to be a free nation. We ring the changes on our greatness until our egotism makes us a laughing-stock in other lands, and yet we are neither great enough nor fair enough to treat those to whom God has given the gift of color as we would be treated ourselves. Not in the South only, but almost equally in the North, are seen the damning effects of race prejudice. The colored peoples of the world outnumber the white; they are naturally as brave, as intellectual, and as good as the Anglo-Saxons, but they are treated as belonging to an inferior caste. They have been almost forced to desire separate schools and separate churches. They have their own hotels; in many states they must go to the kitchens of restaurants; they have isolated cars; and all this in the nation which rests on the preamble of the Declaration of Independence which declares that all men have an equal right to life, liberty, and the pursuit of happiness. As we proclaim the freeness and greatness of our institutions, the very gods must laugh. Think of the dastardly deeds of the "Night Riders," of the innocent who have

been lynched for hideous crimes, of the riots at Hamburg in the South and Springfield in the North, and then ask if Brotherhood yet rules in America!

What are the causes of such conditions? Commercial cupidity is the most conspicuous cause. Why are the Indians hounded like beasts? Because some one wants their lands. Why do the laws discriminate against the laboring man in England and Germany? To help the working man in America? No; to fill the already stuffed pockets of manufacturers in New York and Philadelphia. Greed for gold explains slavery, much of the poverty, and most of the infamy of man's dealing with man.

Race prejudice is usually believed to be another cause of the failure of Brotherhood, but in reality there is hardly any such thing as race prejudice. There is prejudice against colored people, but that is because of personal pride. A man will allow a colored servant to walk all around his dinner-table; he will feel the touch of his hands and graciously and politely answer his questions; but let that servant sit down at his table as a guest and one or the other will go at once. The prejudice is not so much against color as against

those who labor. The "Jim Crow" law prevails in certain Southern states, yet I have seen a frowzy, dirty, colored woman in one of the best seats in the white man's car. When I asked of the conductor the reason he replied, "She is a servant." The real prejudice, in large part at least, is against the worker rather than against the color. The man who rules objects to the man who works; and the men who work, and are in the majority, object to the man who is in the minority, whatever his color. Personal pride, rather than race prejudice, is the cause of a large part of the injustice of man to man.

Another and more inexcusable cause of the failure of Brotherhood is the neglect of the Church to teach and to practise the truth concerning this subject. Jesus taught that love to the brother is of fundamental importance. "By this shall all men know that ye are my disciples, if ye have love one to another." The apostle John said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" In spite of such texts the emphasis of the pulpit has been largely on belief as indicated by words, rather than on character as indicated by conduct. In regard to Brotherhood many

churches have reflected social sentiment rather than molded it to Christian ideals. They have had no place for the poor, for the colored man, or for any one conspicuously inferior. They have sought the man with the gold ring and given him the best pew. They have even conducted revival meetings from which the colored man has been excluded. They have failed to denounce race differentiation. When society has oppressed or excluded the Indian, or the Chinaman, or the negro, the churches have acquiesced. Outside the churches, protests have been so frequent and emphatic as to make many feel that the Church was false. When the pulpit has put loyalty to obsolete dogmas above duty to man; and when it has justified discrimination on the ground of race or wealth, Brotherhood has languished. When the leaders are false what can be expected of those who follow? Thousands do not believe in Brotherhood simply because there are so few who put it into practice. If certain distinguished evangelists had insisted that the services which they conducted should be open to all, then a multitude would have believed in the Church who now regard it with suspicion.

And yet I am not unaware of the difficulties which surround the subject.

First, there is the speculative one. It is not easy to grasp the idea of Infinite Fatherhood, — yet the conception of Brotherhood rests on that. If we believe in materialism, and many do, the sanctity of man will disappear. Materialism says, Let the fit — that is, the strong, and rich — survive and the poor and weak go down. At least, a few writers condemn charity because it seeks to reverse the natural law which allows the weak to perish. Brotherhood is not to be expected where there is no perception of Fatherhood. Materialism is responsible for no end of selfishness.

Moreover, Brotherhood collides with the sensibilities and training of many people. Those who ride in automobiles soon come to think that they own the road; employers easily look down on employees; the clean, not without some reason, despise the dirty. It seems absurd to say that a stoker can be a brother to the captain, but wash the one and put the other at the furnaces and appearances will change. What claims on me has the man who carts away the garbage? But the duty of the garbage carrier is as vital to the welfare of society as that of the broker. It is difficult to find brothers in those who offend our sensibilities.

But whatever the causes, or mitigating circumstances, the fact remains that there is competition and contention, oppression and cruelty, hunger and disease because the elemental relations between man and man are so generally disregarded. Am I my brother's keeper? Yes! And no amount of casuistry can explain away that obligation. The hod-carrier, the stoker, the outcast, the tramp who has abused himself until he habitually staggers, the criminal, the man who blighted your home, the man who stole your fortune, the black man, the red man, the yellow man, the white man, are all members of our Father's family. They are not equally agreeable; some disgust and outrage the more refined; they show no gratitude; they are base and vile, but they are our Father's children. When a mob in Delaware was about to burn the fiend who had committed an awful outrage, the father of the victim, worn and haggard with grief, begged them to desist because, vile as the wretch was, he was still a human being. The worse a man is, the more earnestly should his recovery be sought. He should not be coddled and told that he is a saint; but he should be disciplined until he has been made a new man. Brotherhood always discerns the man that he is to be,

and measures one not by his achievements but by his possibilities.

The picture I have outlined is terribly dark, but it might be made still darker. Have you ever walked down the Canongate or Cowgate in the beautiful city of Edinburgh? Have you read about the hundreds of thousands of worn, weary, and unemployed in London and Glasgow? Have you thought of those who have been tortured and murdered without trial in Turkey and Russia? Do you remember that if the use of intoxicating liquors as a beverage could be banished, Canongate and Cowgate would be as decent as Princes Street? There is tyranny and cruelty in Russia because those who have power imagine they were made to rule and not to serve. Most of the poverty in all the great cities is due to the fact that commerce preaches the doctrine of supply and demand, rather than of mutual service. Around the world our brothers' blood is crying to God for justice; and happy will be those who are responsible for present conditions if the oppressed do not sometime demand a fearful retribution.

But black as is the outlook, it is brighter than it ever was before. "Tell them we're rising," was the answer of a negro boy to General

Howard who asked the colored people what message he should take to their friends in the North. They have schools, colleges, banks, lawyers, doctors, teachers, and educated ministers; they are deprived of their rights, but they are rising in spite of opposition and so developing strength. No race in history, which has been in slavery, has moved toward civilization so swiftly as the freedmen of America.

Social conditions here, and in every land, are better than ever. There is oppression, but there is also much brotherly love. Multitudes of employers are treating their employees like men. Wages are higher and homes are better than in the past.

Brotherhood has progressed among the nations with startling swiftness. Think of Moslems falling on the necks of Christians and kissing them and calling them brothers! Think of Jews fraternizing with Mohammedans! Think of the power which the common people are getting in all lands! Think of the progress of socialism in England, Germany, and Russia! Socialism is a long way this side of Brotherhood, but it is a station on the road.

Think of the White Cross Society, the Red Cross Society, the Consumers' League, the Tuberculosis Congress, and The Hague Confer-

ence. Think of the men and women, good and true, who are fighting the battle of the children, of the poor, of the insane, and of the outcast; of those who are cleansing prisons and building hospitals! There are crime, disease, oppression, social enormities, but these are not multiplying. There are also love, service, brotherhood, and these are swiftly increasing. The crusade of Brotherhood is the most remarkable and prophetic of all the social movements of the modern world.

Many institutions are seeking the regeneration of individuals and the promotion of human Brotherhood. Many others are preaching the gospel; endeavoring to banish ignorance by planting schools and colleges; trying to promote industry by teaching the oppressed races how to use both their hands and their heads; training teachers and leaders for the rising races. They set the example of those who believe that all men are brothers, equally entitled to liberty, education, a fair chance in human life's struggle, and the pursuit of happiness. Because they are men and brothers, they are endeavoring to give the gospel, an education, and the touch of a brother's hand to Indians, colored people, and to all oppressed races. Their work will not be finished until the Indians enjoy all the

privileges of native-born Americans, and until the millions of African blood are lifted out of intellectual and spiritual bondage, and made to feel that they are no longer "problems," or burdens, but fellow members in the household of faith, fellow workers in the social order, and fellow citizens in the republic against which none of them ever raised a hand, but to preserve which thousands of them have died.

Something more radical even than socialism is required to heal the social diseases — something that looks beyond the color and the conditions and discerns the immortal spirit. Sometime we may have a socialistic state, and things will be better or worse according to the moral character of those who administer it; sometime, in the far distance, there will surely be a Christian state and then there will be none to molest or to make afraid in all God's holy mountain, for all shall know that they are children of God and, therefore, brothers — and that will be the kingdom of God.

To hasten that consummation, all who have a truly altruistic spirit, which is only the spirit of Christ, should enter on a holy crusade, and not turn back until throughout all our land, and all the world, the battle is fought, the victory won, and Brotherhood is a reality.

III

BY WAY OF THE CROSS

" The man most man, with tenderest human hands,
Works best for men, — as God in Nazareth."

He paused upon the word, and then resumed:
"Fewer programmes, we who have no prescience,
Fewer systems; we who are held and do not hold.
Less mapping out of masses to be saved,
By nations or by sexes. Fourier's void,
And Comte absurd, — and Cabet, puerile.
Subsists no law of life outside of life,
No perfect manners without Christian souls:
The Christ himself had been no Lawgiver,
Unless He had given the life, too, with the law."

I echoed thoughtfully: " The man, most man,
Works best for men; and, if most man indeed,
He gets his manhood plainest from his soul:
While obviously this stringent soul itself
Obeys our old law of development;
The Spirit ever witnessing in ours,
And Love, the soul of soul, within the soul,
Evolving it sublimely. First, God's love."

— Mrs. Browning, "Aurora Leigh."

III

BY WAY OF THE CROSS

THE world at the beginning of the twentieth century is in the midst of a current which is hurrying toward new conditions. An unseen force is undermining kingdoms, overthrowing barbarisms, destroying superstitions, necessitating cooperation. As the tides are drawn by invisible forces around the oceans, so the unity of the world and the Brotherhood of man are following in the wake of the example of Christ which culminates in his cross. "The world is no longer for the few but for the many." With their little brooms of ancestry, wealth, position, ambition, some are trying to sweep back the tide of Brotherhood, but no broom can long resist this ocean.

Many perplexing problems will be solved long before the present century has closed, if the current of history moves as swiftly as it is now moving.

There is the problem of the races. How strangely they are congested in our country!

Rome gathered no such heterogeneous population as is found in New York. English cities are no longer English or even Anglo-Saxon. London and Liverpool, Montreal and Quebec, Vancouver and Victoria are thronged with the immigrants of every class and from every land. The Northwest is filled with Russians and Scandinavians. Every American city is a Babel without its tower. Indian, Chinese, and Egyptian cities are almost equally confused. Russia, Turkey, and Austria are finding the harmonization of races to be their severest national difficulty. Diverse and uncongenial people touch elbows in all lands. At the same time, race antagonism is more intense than it was twenty-five years ago. It bodes ill for the peace of the world.

The Problem of Territory. — Dr. Draper, in "The Intellectual Development of Europe," affirms that no nation with a territory reaching far, both north and south, has ever been long-lived. The zones seem to be natural boundaries of empires. But Great Britain, America France, and Germany, among the great powers, have possessions extending almost from the Arctic to beyond the equator.

The Problem of the Classes. — The attitude of the classes is even more serious than that of

the races. Those who work with their hands are beginning to revel in their power. Soon they will legislate for their own interests. If any class ever does this, why not the artisans? The labor unions determine what work shall be done and who shall do it. They decide not only as to wages and as to hours, but also as to material to be used, and where it shall be purchased. The freest of us is a slave both to the capitalist on the one hand and to the labor union on the other hand. Gigantic combinations of wealth compete with gigantic combinations of labor. The social question is one of trust against trust — the trust of money against the trust of muscle. For a time brains will be mightier than brawn; but when the man who works becomes educated, and has brains as well as brawn, the victory will be his. The result need not be dreaded. As a class, the day-laborers are manly. Only tyranny is a menace. I see no prospect of an immediate solution of these problems except in some form of socialism, not because socialism is the ideal social order, but because it may be the only way of escape for those who belong to neither of the two tyrannies.

The moral and spiritual ideals of our fathers are opposed by the lower standards of other

nations and the effete philosophies of Asia. The Vedanta is offered as a substitute for Jesus in more than one center of culture. What do Indians, Chinese, Polacks, Filipinos, Russian Jews, Italians, Bohemians, and negroes know, or care, about the principles that inspired the heroism of Cromwell and thrilled the heroes of the American Revolution?

Is there no final solution for these problems? From what direction will light come? Not from commerce; commerce is selfish. It has hardly heard of the Good Samaritan. It makes wider the spaces that separate the rich from the poor. Economic laws are its only Bible. In its eyes men are commodities, and labor is but something to be bought and sold. Its indirect effects are often beneficent, but that which shall be powerful enough to mold all classes, races, and territories into harmony and unity must take no thought for itself.

Neither is there hope in armies and navies. An army large enough for an effective police is needed because the bad man has not yet disappeared; a navy strong enough to protect commerce and repel invasion should be maintained, but no government should be allowed either an army or a navy for aggression or conquest. The Good Samaritan is aggressive

only in making better conditions for all. Standing armies and navies are temptations to injustice and to war. Force never solved any problems. A contented people is a better protection than forts and ironclads. Teachers and preachers can do what captains cannot do; and relief ships will sail among breakers in which monitors would go down.

Neither can these problems be solved by education alone. Education with moral principle of course is indispensable. Ignorance is a source of many evils, but education alone is not a panacea. The finest culture has coexisted with vileness and selfishness. The art and literature of Greece were the efflorescence of tyranny, slavery, and sensuality. France has education, but her population is decreasing and not a few believe that her people are deteriorating. There are universities and art and architecture in Italy, but many of her people are sensual, sordid, anarchistic. Universities sometimes unify, and sometimes separate; they do not always sanctify. Education is mightier than armies and navies. One university like Oxford or Cambridge, Harvard or Yale, is a better defense for a nation than a fleet of ironclads. But education alone supplies neither ethical motive nor moral passion.

The hope of the world is in the realization of Brotherhood. Love is the only power mighty enough to transform men and regenerate society. Brotherhood is the fellowship of loving hearts. It implies the consciousness of a common origin, common rights, common responsibilities, common duties, and a common destiny. Progress is the movement away from self-assertion toward cooperation. In barbaric ages the great man ruled by force; later the tribe became a despotism and the individual was nothing. Despotisms are condensations of slavery, injustice, and brutality. Democracies and republics were alike unknown before the days of Jesus. The nominal democracies of Greece were oligarchies: a few governed, while the many were crushed. Rome was never a republic. The masses of her people were fed from the public crib, and suppressed by the army. The revelation of Jesus slowly worked its way into recognition and power. It overthrew the Roman Empire, broke the spiritual tyranny of the Middle Ages, inspired prophetic souls with its vision of the Holy City and the Kingdom of God. It had form in the order of St. Francis of Assisi; it found expression in many of the monasteries; it thrilled the hearts of seers with anticipations of better conditions; it inspired

the Declaration of Independence and the Constitution of the American Republic. Unholy hands seized the sacred torch and started the French Revolution. In Paris, Brotherhood was violated by its own champions but its power was not destroyed. In spite of its excesses the Revolution marked an advance in the history of humanity. Since then the cause has made steady progress. There is now no slavery in any civilized land. The motto of the laboring classes is Brotherhood. They do not always see that that necessitates Fatherhood, but they will see it sometime. London dockers cheer the name of the Brother, Jesus, when the story of the carpenter is told them in simple words. They may refuse to be brotherly, but Brotherhood is their dream. It has been also the dream of social reformers like Mazzini and Tolstoi, as well as of Christian socialists like Kingsley and Maurice. At last this dream has become the passion of the world. Ideals never die. When a prophetic word is once spoken it echoes on forever. The realization and expression of Brotherhood is the privilege of the twentieth century. No trust formed against it shall prevail. "Enthusiasm for Humanity" is at last a rising tide. Little children without parents are now called the

"children of the public." Hospitals are in every city, and asylums on almost every hillside. The political party that neglects the poor is doomed.

A still more significant result of the growing influence of Brotherhood is seen in the changed relations of the nations. The unity of all lands is no longer an iridescent dream. Many are already discovering that to be a citizen of the world is a greater privilege than to be a citizen of any individual state. They are not untrue to their native lands; they love the very sky above the places where they were born; they would die for their homes; and yet they believe that the time is coming when there will be an ensign more glorious than the tricolor or the Union Jack or the Stars and Stripes. They dare to believe that there will be a United States of the world as there is now a United States of America. Brotherhood is the goal of civilization. There will never be a united nation nor a redeemed world until it prevails.

Whence has come this new emphasis on Brotherhood? It has come by the way and by the power of the Cross of Jesus Christ; and that Cross is the guaranty that all men will sometime yield to its sway. Words could

not express Brotherhood—that required a life. The life was the light of men. Words never reveal the deepest truths; they find utterance in smiles, in tears, in music. Brotherhood was never a power until it was taken out of the sphere of speculation and made incarnate. "The Word was made flesh, and dwelt among us."

Brotherhood is dependent on Fatherhood. No Father, no brother! Then there is no basis either for ethics or philanthropy. Fatherhood required the Cross. The Church may teach that God is the Father; but the man separated from his family and hurried to Siberia by "administrative process" will reply, "Your Father, possibly, but not mine!" The child whose parents are lying beneath the ashes of St. Pierre will reply, "My Father, and leave me alone in a cruel world!" He who is in prison because he took bread from a full shop for starving children will hiss, "Father, and leave those little ones to die from hunger!" The world will believe in the Father when his love is seen to match its misery. Jesus draws all men unto himself because he is the incarnation and revelation of Fatherhood. His life and death are an expression in time and in human conditions of the being and nature of

God. He placed a tragic but blessed fact in the midst of human tragedies and interpreted them by it. The pessimist declares that this is the worst possible world, and that Fatherhood has no basis. Jesus answered by showing that man's suffering and sin cause pain at the heart of the universe. The Cross is a dim but true revelation of the "eternal Father in sacrifice" for the amelioration of the human condition. But what of those who never hear of Christ? And what of those who have lived in long past ages? The Cross is the declaration that no human being ever breathed who was not beset behind and before by love; that life, death, time, eternity, this world and all worlds, forever and forever, are in the everlasting arms.

Such is the revelation of the Cross. If God loved the weakest and poorest, the lowliest and the vilest with a passion which even death could but faintly suggest, surely men should learn to love one another.

The Cross is more than the revelation of Fatherhood; it is also the idealization of Brotherhood. Jesus identified himself with thieves, harlots, publicans, lepers, and said, "Inasmuch as ye did it unto one of these . . . ye did it unto me." He is represented as leaving the society of Moses and Elijah to

heal an epileptic boy. He spoke sympathetically to a harlot. In him, with one hand on the head of a child, and with the other touching the white sore of a leper, may be seen the eternal idealization of Brotherhood!

The footprints of Jesus lead straight to the suffering, the poor, the blind, the friendless, the sinful.

> I followed where they led,
> And in a hovel rude,
> With naught to fence the weather from his head,
> The King I sought for meekly stood;
> A naked, hungry child
> Clung round his gracious knee,
> And a poor hunted slave looked up and smiled
> To bless the smile that set him free.
>
> . . . . . .
>
> I knelt and wept: my Christ no more I seek,
> His throne is with the outcast and the weak.
>
> — LOWELL, "The Search."

What about the problem of the races? There are no races to him who has the brotherly spirit. The weaker the man the more intense his appeal to the sympathy of the Christlike.

In every race, whatever its color or its features, he who keeps close to the Cross finds his brother. He cannot make merchandise of his fellow men. Clothes made in sweat-shops burn him like fire. For him to refuse to eat with a

brother because his face is black or his nose crooked would be as wicked as stealing or adultery.

The higher patriotism follows the Cross. Nations are ephemeral—only Brotherhood is enduring. If Germans, Jews, negroes, and Chinese are of one blood, then no so-called national boundaries justify discrimination against any. In the light of the Cross those are not true patriots who exalt their own nation at the expense of other nations; but those are patriots who seek to make their own land pure, true, and generous enough to be a blessing to all lands.

The ideal of Jesus and the prophecy of his Cross are beginning to take form. Surely but slowly the nations are approaching the time "when the war drum will throb no longer," and "the battle-flag be furled," — when there shall be none to hurt or to destroy in country lane or city street.

The Cross obliterates divisions, binds nations, unbinds slaves, and reveals men to one another by revealing to them their common ancestry. He that would save his life must stand ready to lose it; this law is as august and universal as that of gravitation.

Brotherhood is inevitable. This is the mes-

sage of the Cross to the twentieth century. In the midst of the slow and painful process of evolution, surrounded by the confusion and strife of classes and races, where the suffering is keenest, the sin vilest, and the separations widest, stands the Cross, — the revelation of the eternal love and sacrifice of God, and the sure pledge of the final victory of truth and love. It is a message, an inspiration, a gospel, the world's unfailing hope, and a fair but faint hint of the glory which shall be revealed on the earth when the love which was in Jesus Christ shall bind all men in a universal and enduring Brotherhood.

IV

THE CREED OF A PHILANTHROPIST

To Mercy, Pity, Peace, and Love
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love
Is God, our Father dear;
And Mercy, Pity, Peace, and Love
Is man, his child and care.

For Mercy has a human heart;
Pity, a human face;
And Love, the human form divine;
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine:
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew.
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

—William Blake, "The Divine Image."

IV

THE CREED OF A PHILANTHROPIST

THE first article of this creed is: *We believe in the universal human Brotherhood.*

We believe in the Brotherhood of man because we believe in the Fatherhood of God. This faith leads to the service of humanity in the spirit of Jesus Christ. The early philanthropists never asked where a man was born, or as to the color of his skin, but only as to the greatness of his need. The deeper his degradation, the more imperative was the call to service. Their golden text was, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They did not think that God made a mistake when he created some men black. They revered the image of God whether it was set in ivory or ebony. Those men may have occupied no great place in the eyes of the world, but they were heroes in the service of their fellow men. Humble but prophetic spirits, they fought the good

fight for Brotherhood. Of them the world was not worthy. They labored in obscurity, but their biographies are written in light in the hearts of thousands whom they saved from ignorance, degradation, and crime. In these prosperous days, when the mantle of slavery no longer darkens the land, and when both races and individuals are left to shift for themselves, there is a tendency to forget, and to belittle, the standards which they uplifted, and in the service of which they died. The ease with which some of the children of the Pilgrims, and even of the old Abolitionists, allow the ideals of their fathers to go is pitiful. They are taking up the cry of inferior race, of social inequality, of negro domination. But discriminations between men ought to be drawn at character and never at color. Those who are great enough for God to have created ought never to be counted fit only for man's abuse and neglect. The universal human Brotherhood ought frequently to be reemphasized. This is a compromising generation. The tendency to call one race inferior to another, and to teach that any should be satisfied with less than the rights which belong to all, is unworthy of those who bear the Christian name, a violation of the teachings of history,

and a cause of unrest and controversy which bodes dark days for the future of the republic. The question of inferiority is purely relative. Ancient Thebes was, probably, a city of three million five hundred thousand population. Herodotus says that it could put into the field seven hundred thousand fighting men. It was a city of colored folk, in which white men were regarded as inferiors. In Nubia and the Sudan, and even in Egypt today, the first families of Virginia and the Brahmans of Boston would be looked down upon. Questions of superiority and inferiority are always relative.

There is another side of this question. There are signs that the colored races throughout the world are uniting to resist the encroachments of the white race. Japan has shown Asia that without danger it may adopt the Western civilization. The East is slowly but surely waking. When China and India are aroused, when Africans in various parts of the world appreciate their possibilities, I fear there will be a day of terrible reckoning for the white race. In that day Anglo-Saxons will not escape. There is one door of hope: those who are now arrogant may, before it is too late, see their mistake, and recognize that their protection for the future is in the manifestation of a

genuine spirit of Brotherhood. It is as true of races as individuals that "Whosoever shall say, Thou fool, shall be in danger of hell fire." God hath made men of one blood. The color of the skin is nothing; the character is everything. "With malice toward none, with charity for all," the philanthropist will emphasize as the first article in his creed the truth which made our fathers the heroes they were: We believe in the universal human Brotherhood.

The second article in The Creed of a Philanthropist is: *The best in culture and opportunity is none too good for the poorest in humanity.*

And who are the poorest? Those who were born in slavery? Booker Washington was a slave. Those who were born in poverty? Abraham Lincoln came out of a log cabin. Those who have been unfortunate in their birth? One of the greatest of modern explorers was a foundling. The question of worth is also always relative. Mohammed was a camel driver, Luther was a miner's son, Hugh Miller toiled as a common stone-mason, James Ferguson was a farmer's boy before he became an astronomer; one of the first American artists is a colored man who lives in Paris, where his color is no bar to social recognition. "The

best is none too good for the poorest." Believing that doctrine, we have gone to the rice swamps and the sugar plantations with the same kind of training which makes white men manly, and have never failed to find, in large numbers, those who would respond to our confidence. The hardest rocks take the finest finish; and the blackest men sometimes become most truly cultured.

The best gifts which the oppressed races can receive are education, religion, and opportunity. The colored population of the United States, when emancipated, had had no education except that acquired in the school of slavery; their religion was superstition; and the door of opportunity was shut against them. To these people have been taken schools, colleges, and the silent but potent influence of the friendship of many of the noblest of American men and women. Some have been given manual training, others languages and literature, others the domestic arts, and all ethical ideals. Inflexibly and constantly, we have insisted that the best was none too good for the poorest. Think of the schools and colleges which have been started: Hampton, Atlanta, Talladega, Straight, Tougaloo, and Fisk — these are but a few among many. Blacks should be treated exactly

as whites of similar character and ability. He who is fitted for a day-laborer should be taught to be a day-laborer; he who is qualified for a mechanic should be taught to be a mechanic; he who has the ability required for a doctor or lawyer should be educated as such; and those who have spiritual intuition and moral character should be trained to be moral and spiritual leaders, whether they come from the Black Belt, the mountains of Virginia, or the Back Bay of Boston. All men of all races and classes should be given an equal opportunity in training, in labor, in the exercise of the common human rights. No man should be handicapped by imaginary inequalities; if they exist they will come out soon enough in the struggle for existence. This ideal is far from realization. We have ridden roughshod over those who have been weaker only because they have been less numerous. Anglo-Saxon is a knightly name, and those who wear it ought to be entitled to it not by their brutality, but by their chivalry. The old humanity damned the weak, the new humanity bears its burdens; the old humanity oppressed the poor, the new lifts them up; the old left men in the dark, the new preaches the gospel to all alike. The teaching of Jesus is practical; it is intended for

our own, and not for some imaginary republic. The best in training, religion, and opportunity is none too good for the poorest in humanity.

The third article in The Creed of a Philanthropist is: *The worst may sometime be made the best.*

Every civilized people has had its era of barbarism. Egypt, Greece, Rome, Germany, all Anglo-Saxondom, were formerly in a condition as low as Central Africa now is. Japan has suddenly taken her place among the world powers, but hardly more than fifty years ago she was as far from civilization as the Sudan is today. The ancestors of those who now invoke lynch-law offered human sacrifices, roamed the forest like savages, and tore their meat with their hands like wild beasts.

Civilization is the monopoly of neither whites nor blacks. It has been relative to age and place. The question is often asked whether history shows any great civilization among colored people. The sands of time cover many decadent civilizations. China, India, Egypt, Persia, Assyria, have all been world powers, and these were all composed of colored races. Ancient Thebes, in what is now known as Nubia, was as near to the Sudan as New York is to Chicago, and was inhabited by a people

as much like the Sudanese as Texans are like Virginians. These people built the Hypostyle hall at Karnak, decorated the tombs of the kings opposite Luxor, and raised the Memnonian colossi. It little becomes us to speak sneeringly about races which have achieved such things. New discoveries are daily being made in the desert, even in the Sudan, the ancient home of the negro. The voices from the silent ages, with no uncertain emphasis, declare that the worst may be made the best. It is the lesson of Judea, of Egypt, of Rome, of modern Europe.

As with nations so has it been with individuals. I never hear slighting remarks concerning the possibility of improving the colored race, without impatience. It has been my privilege to serve many of the best-equipped and most renowned institutions of learning in our country. I have been present at examinations and commencements; I have listened to the addresses of graduates, both men and women, and, if I could have closed my eyes and been unfamiliar with racial accents, when at Atlanta, I might have imagined myself at Harvard; when at Talladega, at Amherst; and when at Tuskeegee, at Cornell. The colored people may be children, but they

are fast becoming mature. Those who have never tried to uplift them have no faith in their possibilities; but those who have had large experience are surest of success. I do not minimize the vastness or the complexity of the task. The problem is involved and perplexing. In many parts of the country the race is worse than when emancipated. It has been freed from one kind of slavery only to drift into another. The descent has not been by compulsion, but by neglect. Its condition at the North is often worse than at the South, the neglect both social and industrial more cruel and its ostracism more complete. Here and there schools and churches have created new and improved conditions; but the condition of the race as a whole is depressing. Its young people are growing up without ethical ideals or a decent environment. Many are becoming paupers and criminals. No wonder that they are disliked by lovers of quiet and order; and yet, depressing as the prospect is, it is the most encouraging in the history of the uprising of any people. The serfs in Russia were emancipated before the slaves in America, but the negroes in America are far in advance of the serfs in Russia. Not yet fifty years have elapsed since emancipation, and, bad as many of the

colored people are, as a whole they have made more progress in the same time, and have reached better conditions than England had reached fifty years after the Roman conquest; or than Germany had reached in the days of feudalism, and Germany had been free from Rome for centuries. The depravity, the vice, the crime of the colored population have caused discouragement, and not without reason, but there is a brighter side. Mechanics and fishermen with little training and a poor environment, in the providence of God, were made the moral leaders of all time. History, from the Exodus onward, is the record of the upward movement of those who have been slaves. Men should not be judged by their achievements, but by their possibilities. None should be condemned because of their birth or lack of opportunity. Culture is a mightier force than heredity. A fair chance ought to do more for a man than a white skin. If the negro, the Indian, and the Chinaman are given as generous treatment and as ample opportunities as the Englishman and the Frenchman, there is every reason to believe that they will show equal improvement. If they do wrong let them be condemned; if they are criminal let them be punished swiftly and surely; but let them have

an opportunity to be men. If they fail, then the failure will be theirs. But the worst in humanity, if permitted to have equal training and allowed fair competition, may sometimes be made the best.

The fourth article in The Creed of a Philanthropist is a patriotic one. It reads as follows: *America for all its people and all its people for America.*

No nation can prosper when any large proportion of its citizens feel themselves to be unjustly treated. The consciousness of the enjoyment of equal rights and privileges is an essential of prosperity. Before any state can be strong, its people must be both outwardly loyal and inwardly enthusiastic. One-tenth of the population of America is colored. It will never become a majority. The proportion is too small for it ever to be dominant in social or public affairs; but if antagonized, it is large enough to hinder immensely the wheels of progress. If the colored people are enthusiastic Americans, they will add valuable qualities to the republic; they will furnish the warmth and fervency, the patriotic enthusiasm and moral passion which the colder temperaments of the whites can seldom supply. They have faults, many and grievous; but they make faith-

ful friends, loyal servants, and brave soldiers. They will pick the cotton, shepherd the cattle, sing songs, paint pictures, and fight battles. Such a people have immense possibilities of instruction and inspiration. Their favor may be won by justice and sympathy. When discriminations are made at character and attainment rather than at race and color, the feeling of injustice is avoided, and those who would have been enemies are made friends. A people which can produce such orators as Washington and Price, such a poet as Dunbar, such scholars as Kelly–Miller and DuBois, such faithful servants as guarded the homes of the Confederate planters while they were at the front in the Civil War, and such soldiers as climbed San Juan Hill are worth propitiating and making friends. But if they are treated unjustly they will be remorseless enemies,—and who would not be under similar circumstances?

Two courses are before us: We may try to make the colored people realize that they are inferior, fit only for menial occupations, condemn them to "Jim Crow" cars, and the back doors of railway stations and restaurants; or we may treat them like men with human possibilities, recognize worth whenever it is found,

open before them the doors of all opportunities for which they are fitted, and make them know that all who live righteous, thoughtful, aspiring lives will be given the rights and privileges of manhood. If the first course is followed, the colored race will be kept down by sheer force of numbers, but the oppressing race will never have peace. Ten millions of people, smarting under a sense of injustice, would be an awful drag on the progress of any nation. If the other course is followed, this republic will have no better servants, no more grateful and loyal citizens, and in time of peril no soldiers who would fight in its defense more bravely, or die more gladly, than those whom it had not only freed from physical slavery, but lifted into the liberty of the children of God.

These have been the articles in the faith of many of the noble men and saintly women who have made America great. Unitedly, with the emphasis and enthusiasm of those who have heard a message "from the excellent glory"; confidently, as those who know that that message has been confirmed by history in every age, they ask us to be loyal to the ideals which they have uplifted, which they have served, and to which they have given their lives. If their creed is our creed, and their self-denying devotion is

repeated in us, all the citizens of our republic may sometime realize their essential unity and be one in the Church, the Republic, and the Kingdom. The following are the articles of their creed:

I believe in the universal human Brotherhood.

I believe that the best in training and opportunity is none too good for the poorest in humanity.

I believe that the worst of men may be made the best.

I believe in America for all its people, and in all its people for America.

V

SEGREGATION VERSUS INTEGRATION

There let the common heart keep time
To such an anthem sung
As never swelled on poet's rhyme,
Or thrilled on singer's tongue.

Song of our burden and relief,
Of peace and long annoy;
The passion of our mighty grief
And our exceeding joy!

A song of praise to Him who filled
The harvests sown in tears,
And gave each field a double yield
To feed our battle-years!

A song of faith that trusts the end
To meet the good begun,
Nor doubts the power of Love to blend
The hearts of men as one!

— WHITTIER, "The Peace Autumn."

V

SEGREGATION VERSUS INTEGRATION

IS the wisest method of dealing with the population of any state that of keeping its classes, races, and conditions as far as possible by themselves; or should class and racial distinctions be obliterated, and the attempt be made to bring the whole population into unity, religiously, commercially, industrially, and politically?

Let us examine these two theories as to the administration of our national affairs.

Consider first the theory of Segregation.

From colonial times until now, the problem of segregation versus integration has been at the front in American politics. The lines of cleavage appeared in the long struggle between the doctrine of state rights and that of national supremacy. The South championed segregation, the North integration. Segregation meant the isolation of the various states in every way that was consistent with such cooperation as was imperative. It aimed at a union

of distinct and independent nationalities. The issue was clearly drawn. Segregation and integration could not dwell together in peace in the same republic. The Civil War decided which doctrine should prevail. A republic divided against itself could not stand.

Russia is now in the throes of a similar contest. Finland, Poland, and Manchuria not long ago were distinct nationalities, each with inspirations, achievements, a history of its own. When the hand of the Czar reached out to bring them together, he learned to his sorrow that there was between them and him a gulf which could be bridged only after years of struggle. Segregation made integration well-nigh impossible.

If Germany should try to force Switzerland, Holland, and Norway into one domain, she would discover that that could be happily accomplished only after long association; and after a growth toward common ideals had made coalescence inevitable. The German states did not become one in form until they had first become one in fact. Australasia and Italy became great after they had first become homogeneous.

The United States is now witnessing a revival of the tendency toward segregation. It is

almost exclusively along racial lines. The Germans, Italians, Scandinavians, Russians, and Hebrews dwell in separate residential districts, have their own churches, lodges, social organizations, political machinery. Happily the counter-movement of democracy in a measure is an antidote against the evil. When one considers the Indians, the Chinese, and the negroes, this tendency appears in its most virulent forms. The Indians are localized and not allowed to be a part of the nation. The Chinese are compelled to keep by themselves, and there is already evident a desire to isolate some other races, which may not so tamely submit. In its relation to the colored people, this effort is most evident; and the colored people, quite as much as their white neighbors, are becoming advocates of segregation. They seem to prefer their own churches, doctors, lawyers, schools. But few hotels are open to them; they are forced into "Jim Crow" cars, and a movement has been started for their disfranchisement. In some states it is a crime for the two races to study in the same institutions. It seems to be taken for granted, often by both races, that they are to live apart. In my opinion, this theory, however honestly held, is the most insidiously pernicious and unpatriotic

of any in American life. I am not speaking as the representative or as the friend of the colored man, but solely as an American citizen. I feel the force of all that may be said on the other side; and I abhor indecency, filth, vice, and crime as much as any one; but this is not a question of preference, it is purely one of what is best for the nation. Those colored leaders who encourage, and seem to desire, segregation, are quite as mistaken as the white people in any part of the land.

Observe how the lines are being drawn. The colored man may be a day-laborer, but he may not be a member of the same trade union with a white man; he may not enter the Atlanta railway station by the front door; he may ride on the trains in some states as a servant with white people, but not as a free man; he must live in a quarter by himself; if he be a man of means and culture, he must still find a home among those intellectually uncongenial; his children must study by themselves, associate with those like themselves, and grow to manhood and womanhood with no intimate knowledge of the white people by whom they are surrounded, with whom they must live and who, with them, make the life of the nation. Many of these conditions are found in the

North as well as in the South. Religion seems powerless to modify them.

This tendency is commended even by descendants of Abolitionists. Even white and colored leaders in Christian work in the same territory think that if they meet in conferences or congresses, they must be divided according to the races. I make this confession with profound humiliation. Similar opinions are advocated by some who are prominent in the new movement in behalf of American education. From the unselfish and able representatives of any cause, I diverge with the greatest hesitancy; but in this case the divergence is imperative.

What Does the Segregation of Races Imply?

That there shall be classes and races in this republic whose allegiance to the class or race shall be superior to their loyalty to the nation — that and nothing less. We condemn Roman Catholics for putting the Pope above the President, and then train millions of colored people to put the race above the common welfare. Those whose associations are solely with their own kin, who study together, break bread only with one another, whose commercial, industrial, and social relations are of necessity only with

one another, will surely grow into a corporate body in which the race will be put above the state. Few white men will vote for a colored man; and few blacks would fail to vote for a colored man if the opportunity were given.

There are plenty of advocates of race integrity, but few of national integrity. Instead of having a solid South, we shall soon have one-eighth of our population acting for itself, seeking first its own welfare, and the welfare of the republic only when it will be profitable. The races will grow more suspicious of each other. They will imagine grievances when none exist. Those who are widely separated imagine the worst of one another. The rich, as a class, do not despise the poor, but the poor think they do; and the poor, as a class, do not plot against the rich, although the rich sometimes believe that that is the case. Association is the only cure for mutual misunderstandings.

Does some one say, Then you advocate social equality? My reply is, I am advocating nothing. I am only describing conditions; and I repeat that those who have no frequent and friendly association usually misunderstand and often hate one another.

Because of these facts, the segregation of

the races in the republic is both unwise and unpatriotic, and instead of being encouraged, it should be frowned upon by every loyal American. It may do little harm in an autocracy where the power is external; it will be fatal in a republic in which the power is in the hands of the people.

What can be said in favor of segregation?

"The colored race is ignorant, generally vicious, physically different, mentally inferior, and therefore social relations are not congenial." This might be granted, but without touching my contention, which is that the only way by which the republic may be saved from peril is by some process which will make the colored race an integral part of the nation.

"But you would not have colored people and white people meet as equal?" My answer is that whether we like it or not, we must learn to endure it; or, at least, learn to refrain from endeavoring to prevent by legal enactment, or by force, what must be left to personal preference.

"But the logic of that contention leads to amalgamation." That assertion I deny, and appeal to history for proof. There never was so much amalgamation as in the days of slavery, and never so little as now. Since the war the

black race has been growing blacker. When left to themselves the races seldom desire to intermarry.

I contend that the tendency toward segregation of the races is unfortunate because it is making inevitable a new collision between the principles which were involved in the struggle over state rights versus a strong nation. "United we stand; divided we fall."

Already there are ominous signs on the political and social horizon. Black men are organizing labor unions and secret societies. They are holding conferences to consider what will benefit their race rather than the nation; they are showing increasing resentment at political and personal ostracism; some are asking for representation according to numbers, rather than for virtue and manhood; they are being educated and thus learning to act wisely; they have been forced to live by themselves and thus taught to act for themselves; and, most significant of all, they have been proved the equals of any race in battle.

If the colored race should ever revolt, it would be repressed, but not until vast harm had been done. But worse than revolution, which would be crushed, would be organized selfishness, racial obstruction, the long and annoying con-

troversies which are sure to follow when those who do not agree are tied together.

But turn now to *the tendency toward Integration.* It is quite as evident in the South as in the North — when evident at all. It spoke in that splendid Alabamian who had fought under Lee and Stonewall Jackson, and who said, "Formerly we imagined that the only way for us to save ourselves was to suppress the negro; but now some of us see that the only way for us to save ourselves is to uplift the negro." This sentiment has also been heard in at least one college for Southern whites. It appears in all institutions where colored people are made to feel the touch of Brotherhood, as at Yale and Harvard.

Integration uses the forces of education, social life, industry, politics, so as to bring all races, classes, and conditions closer together; to make them feel that they have common interests, common duties, a common destiny. Emphasis on the essential unity of all classes in the republic is necessary to the common welfare. Integration seeks such unity. Only as all the races represented know, respect, and trust each other can the prosperity of the nation be secured. Whatever divides, ever so little, weakens; whatever unifies, strengthens.

Italy is stronger than all the Italian states would be if taken separately; Germany's place as a world power was reached after her unity had been achieved; America today is more than the United States of fifty years ago, plus the natural growth. The nation now is a solidarity; before, it was merely a congeries of competing states. A united people is happier, more prosperous, and surer to be a blessing to mankind than a discordant people.

America is still weakened by divisions. The Jews are accorded political rights, but socially they are segregated; the Chinese are insulted by restrictive legislation; the Indians are still wards, not free men, and ten millions of colored people are made to feel that they are "a problem."

The supreme question now before the American people is: How may integration be secured? This question I venture to press in the interest of no one class, or race, but in the interest of all classes and races.

(1) My first answer is: *Integration requires association.* This is the crux of the difficulty; it cannot be evaded. Where there is no possibility of brotherly association there is no mutual appreciation, and without such appreciation there is discord. But what kind of

association? Not that which forces those who are uncongenial into companionship; not that which compels those who are antagonistic to be intimate; but rather that which abolishes fictitious distinctions and allows all to be as friendly with each other as they may wish. Where there is intellectual and moral sympathy, there should be no separation because of the color of the skin, or the shape of the nose. White people associate most with those whom they like best; why should not equal liberty be accorded to all? The members of the negro race are not all cast in one mold. They differ in their virtues and vices as others do. Love of music, art, literature, an instinct for invention or industry, are not affected by color. Soul-likeness, rather than the pigment in the cuticle, ought to determine who should be friendly. Association should be the prerogative of the congenial. Criticism at this point is an impertinence and an invasion of personal liberty. Integrity of character is more vital than integrity of race.

Churches, such schools as are supported by the state, railway carriages and stations, museums, parks, and everything which is a public possession should be open to all, regardless of race, creed, color, wealth, or class. Only

thus will the people have such opportunity of knowing one another and understanding one another as is necessary, if cooperation is desirable.

Integration Requires Freedom of Association

(2) *Integration requires education.* The task of blending diverse races is difficult. Before that ideal can be realized, prejudices have to be overcome, evil conditions removed, and something like equality in intellectual capacity and endowment secured. Harmony of action is impossible when there are wide intellectual divergences.

The porter of a hotel in Boston was asked if a man of his race would be welcomed if he were to apply for a room at that hotel. He replied: "Yes, if he were a gentleman," and then he added, "but you must remember that very few of my people are gentlemen." Relatively few of the colored race are, or could be expected to be, gentlemen or ladies, and only education and association with those who are gentlemen and ladies will furnish the culture requisite for gentility. The educated man, as a rule, knows that industry, integrity, and decency are essential to recognition. Educa-

tion shows us that we have common interests; that if one suffers, all must suffer; that if one neglects his opportunities, the common welfare is obstructed.

The idle and shiftless colored men and women on the streets of Northern and Southern cities are, possibly, more depraved and dangerous than their ancestors of ante-bellum days. They know only enough to be irresponsible, disgusting, and a nuisance. That is not because of their color, but because they have been neglected. Education is not a panacea, but it is essential. The value of the work of such institutions as Talladega, Fisk, Tougaloo, Hampton, Tuskeegee, and Atlanta is beyond praise, not only because they are teaching men and women to study and to think, to labor and to be frugal, but because they are showing the shallowness of the claim that there is any notable intellectual difference between races, by first showing that what one race does the others can do also. The declaimers against racial inferiority are answered by the mention of such a man as the late Dr. Price, of Livingstone College, who was a pure African, but a gentleman, a scholar, and an almost incomparable orator. Du Bois' Sociological Statistics, Paul Dunbar's poems, Tanner's pictures, Booker Washington's peer-

less eloquence and statesmanship, are entities in themselves. The color of these men cannot be inferred from their work. All noble achievement has a quality of its own. Ignorance never produces wisdom and virtue. Whites who are as uncultured as the blacks, as a rule, are as rude, as boisterous, and as disgusting. Educate all classes, and most of the obstacles to unity will be removed.

(3) Association and education will do much, but even these require to be supplemented by something which will be *the guaranty of moral character*. There is but one such guaranty, and that is religion. Those who are intelligently religious are ethically sane. The object of education is the realization of perfect justice in all human relations; the end of religion, in its relation to the present life, is the same. Superstition is not religion. Superstition must be put out before religion can come in. Once more the grandeur of our work appears. We believe in the essential value of all men; that all are made in the image of God; that humanity as such is the reflection of Deity. Two results inevitably follow. We must work for the oppressed and the poor because they are our brothers; and they will seek to improve themselves because they have learned that the

Deity immanent in others dwells in them also and needs only a worthy medium to make his presence evident.

That religion which teaches that in all men is something divine, leads to the abolition of unbrotherly distinctions, both in society and the state.

Our schools and colleges are dedicated to the service of humanity; the churches which we form and assist allow no racial discriminations; while their pulpits proclaim the common Fatherhood and the universal Brotherhood.

We are, also, laying the only enduring foundations of personal and political morality in the nation by emphasizing the ethical nature of God. Men are always like the Being whom they worship. Lofty ethical ideals follow faith in a righteous God.

It may be answered, as it has been, that after association, education, and religion have done their best for the colored man, the white race will not tolerate him as an equal and a brother. To this assertion there are two answers. Some of the white race probably will not be just to the colored man under any circumstances, but others of larger vision and nobler nature will.

As for those who put prejudice above Brotherhood, and race integrity above national integ-

rity, they must be left to be converted. Sometime even they will become Christian and then the problem will be solved.

Let me recapitulate.

Two antagonistic theories concerning the treatment of the oppressed races are now at the front. The first says that the common welfare requires segregation of the races.

The second holds that integration is the only hope of permanent peace and prosperity.

It is no answer to my contention to raise the bogy of race integrity. Amalgamation has always existed where the races have been contiguous. The only way to check it is to improve the character of individual men and women.

Moreover, this problem cannot be solved by recrimination. Those who differ must respect the convictions of those who oppose them, and wait for time and Providence to prove which is right.

The welfare of our republic, and the advancement of the Kingdom of God, require that differences of speech, of feature, of social condition, of wealth, of race, be minimized, and that the constant emphasis of all patriotic citizens should be on the essential divinity and consequent sanctity of man as man; on the

things which unite rather than on the things that divide; on integration rather than segregation, to the end that our Union may be one and indestructible, the noblest illustration of human Brotherhood in the history of the world.

Such a picture as the following would prophesy great things for the future of the nation:

Place: The dining-room of the White House in Washington. Host: Our President. Guests: a Hebrew philanthropist; an Indian physician; a Chinese Christian pastor; and the leader of the colored people. Subject of conversation: How may each race here represented contribute the most toward making the United States a union of races? Such a dinner-party all lovers of humanity would approve, and some such scene I firmly believe all loyal citizens of the republic will sometime demand.

VI

THE CHURCH OF THE GOOD SAMARITAN

We saw him in the garden, the pleasant garden,
With his companions and his children, the children he loved.
His children and his servants blessed him.
His home was the shelter of happiness.
Peace be upon him!
We saw him giving food to the hungry,
And clothing to the naked.
We saw him give help and succor to the aged,
And good counsel to the young.
He suffered not the stranger to sleep in the streets:
He opened his door to the wayfarer.
Peace be upon him!

— "Charity," *Syrian Dirge.*

VI

THE CHURCH OF THE GOOD SAMARITAN

WHEN Florence Nightingale was in the midst of her unparalleled work in the Crimea, an English clergyman sneeringly asked, "Is she a Christian?" — which led one who knew much of her sacrifice for the soldiers at the front to reply, "She is a member of a church which unhappily is too little known in these days, The Church of the Good Samaritan." The church of which Florence Nightingale was a member is not so well known as it should be. At the beginning of this chapter I wish to confess that I am not as well informed on the subject as one ought to be who presumes to undertake even an imperfect description of so noble an institution.

This church is located on the road which runs from Jerusalem to Jericho, which, being interpreted, means from the Battery in Manhattan to somewhere else. Now that is a very

long road; and it has many names, like the main artery in London which is known as Edgeware Road, Oxford Street, New Oxford Street, Holborn, Cheapside, etc. It passes between tall business houses, winds among places of amusement, becomes an avenue lined with the residences of the well-to-do, then a street or road again as it runs through long lines of the homes of the poor. At last it opens out into the country, and leaving business, residences, playhouses, and hotels behind, stretches off toward Jericho, which, for the purposes of this chapter, is the ancient name for some other city, and which, after much confusion of names and many contortions, it finally reaches. A curious and cosmopolitan highway is the Jericho road, and all the human tides surge through it as the North Sea surges through the fiords of Norway. Huge drays lumber along; trolleys jerk crowds of people from block to block; sumptuous carriages and death-dealing automobiles crowd close together, and both seem careless of the hucksters and travelers who, at infinite risk, have to work their way to their business or to their homes. When the rush and roar are left behind, the solitudes appear in which thieves do their work, much as they did in the old days when a

Samaritan undertook a similar journey along a similar road between two similar cities.

On a conspicuous corner of this highway in the modern Jerusalem — it is swiftly becoming that in fact as well as in name — The Church of the Good Samaritan, after many migrations, seems to have found a permanent home, but, let us hope and pray, not a final resting place. It faces all varieties of life; for it stands where business is crowding, where wealth is pressing, where poverty is creeping closer, where vice and crime run riot in the day and still more in the night. No more appropriate location could have been found, because it is in a city which is being looted by thieves, in a region where the priest and Levite are familiar figures, where Jews in crowds continually pass, and where Samaritans themselves occasionally journey.

The first thing which strikes a traveler as he passes this splendid edifice is the singular fitness of its name. People in these days have such absurd ideas about the names of churches that it is refreshing to find at least one church whose name gives a real hint of its mission. There is the Marble Church, and the Brick Church, as if there were any spiritual significance in marble and brick; and there is St.

Bartholomew's and St. Thomas', as if those rather dubious saints have some peculiar message to our time; and there is the Little Church Around the Corner, when the Big Church Around the Corner would have been far better. Even among Roman Catholics are found the churches of St. Peter, St. Paul, and St. Patrick, as if Peter and Paul never quarreled, and as if the driving of snakes out of Ireland was reason enough why the man who wielded the whip should have a church named after him. Among Congregationalists there are Plymouth, and the Church of the Pilgrims, as if Plymouth Rock was as sacred as Calvary, and the Pilgrims the only true successors of the apostles; and then there is Manhattan, and Broadway Tabernacle, — Manhattan, the name of a tribe of Indians, and Broadway tabernacle! — perhaps that was chosen because Broadway is a desert. If it means tabernacle in a desert it may not after all be a misnomer.

When I have wandered for a while in this wilderness of dreary names, and suddenly find myself face to face with a superb edifice, on a conspicuous corner, in the midst of the rush and roar of this modern world, and read, carved in stone, above the entrance, "The Church of the Good Samaritan," I feel like uncovering

my head. Here at last is a real name. Its selection must have been divinely inspired, for it is more than a reminder of the pedigree of the worshipers, or than a memorial of some doubtful saint, or than an advertisement for some kind of building material. It means something vital, and, best of all, the world knows what it means. It belongs in the same list as All Souls, and Grace, and Our Father, only it is better for a church, because churches are made up of such human people.

Before walking around its walls or entering its gates, we pay our respect to the common sense and spiritual vision of those who christened this building — "The Church of the Good Samaritan." Blessings on them! it will make our hearts warmer and our wills more generous for many a day.

What kind of a building is The Church of the Good Samaritan? Some persons, when they hear the name, probably suppose that it is plain and without adornment, a barn amidst palaces of business and of residence. Those who reared this temple were wise in their generation. They have raised a pile which, both within and without, surpasses all other buildings in the vicinity. There is no sanctity in ugliness, and this church is a gem of eccle-

siastical architecture. It has lily-work on its capitals and strength in its foundations. It is large, suggesting faith in its ability to fulfil its mission. Its interior is rich and its space is ample. Its windows are glorious with figures of saints who have actually ameliorated human conditions. It is more elaborate in its decoration and more costly in its construction than are any of the residences of any of its worshipers. And this is as it should be. The temple in which we worship ought to be richer and more costly than the houses in which we live. A beautiful building is more attractive to the poor than a plain one. Mommsen has said that the theater in Rome was supplanted by the circus because the lives of the people were so fearfully tragic that they could not endure tragedies for recreation. And the homes of multitudes, in all cities, are so barren of all that is attractive that they delight to find richness where it always belongs — in God's house. The more desolate the human condition the more splendid the churches should be. The poor do not object when they see wealth devoted to the common welfare, but they do protest when it is used for those who do not need it. A beautiful church does not necessitate smaller gifts for missions and

charity, although it may mean fewer pictures on our walls, and plainer carpets on our floors. The builders of this Church of the Good Samaritan were wiser than the Puritans. They had the vision of Jesus who devoted all his riches to the service of his fellow men. They have given to wealth, splendor, beauty an educational value by making them serve the outcast and oppressed. Those who worship here are reminded that the silver and the gold, the architecture and the color, belong unto God. At least one sanctuary in this city teaches those who look upon it that nothing is too costly for the service of humanity. The rich and the poor should meet together because the Lord is the Maker of them all. The Church of the Good Samaritan is properly not only the most beautiful building in all the city, but it is also the most spacious. It is larger, more prominent, and more attractive than the theaters and music-halls — and why not?

But the service which this church is rendering to the community is its chief glory. I do not refer to its form of worship, but to its ministry to souls. Even its ritual, however, suggests the Divine Presence. It is devoid of opportunities for personal display on the part

of minister and choir, so often found elsewhere. It is not arranged to compete with the theater, the opera, or the lecture platform. The leaders of its worship are Christians, and a singer with an evil character would be tolerated in the choir no more than a vicious preacher in the pulpit. What first impresses one who enters these doors is an indescribable atmosphere of hospitality. The whole place seems to belong to every man. No little coterie of self-perpetuated officials makes one feel that they are the people, and that others are admitted by sufferance. No one speaks of this church as if it belonged to the minister; and the minister and deacons do not regard themselves as officers. In most churches there is a printed list of officers, but on taking up the weekly calendar, this church is found to be unique in one respect — it has no officers; but it has a large number of servants; and the minister's name heads the list. That is one of the most Christian things I ever saw in a church, for did not Jesus say that those who are chief should be servants?

I have not even yet been able to make out whether the pews are rented, assigned, or entirely free. The reason is that the regular attendants seem anxious that every one should

be seated. This delicate duty is not left to a few ushers, or to a sexton, who seems uncertain whether he is in a church or a cemetery. Every time I have worshiped there I have seen poor people and colored people welcomed to the best pews; and the greater the apparent poverty and the blacker the skin, the more delicate has been the hospitality. This is so much like Jesus that I have decided, if I ever settle in that vicinity, that I shall attend that church. The fact is, I never could see any propriety in confessing one's faith in the Golden Rule, and in insisting on the inspiration of the Epistle of James, while the rich man is uniformly given a good seat and the poor and friendless have to put up with undesirable ones. There are some things in the Bible which I cannot understand, but the meaning of the Golden Rule and the Epistle of James is distinct enough to penetrate the density of a hippopotamus or — a Pharisee.

The last time I attended The Church of the Good Samaritan, a notable list of announcements was made, and they impressed me quite as much as the sermon, excellent as that was. One was a notice of classes intended to promote the growth of new members. That indicated that the promise "to watch over you

with Christian affection," is not altogether meaningless. Did the pastor of that church borrow this plan from John Wesley's class meeting? In most churches so many persons are received into fellowship, and then given no fellowship, that this attention to the spiritual lambs was a suggestive innovation.

Another notice indicates a peculiarity in this church which I never knew in any other, but which is common in lodges and labor unions. It was a cooperative plan for the care of the sick and for meeting various emergencies in life. Every member when he enters into fellowship pays fifty cents to the common fund and promises to do the same every year thereafter. This fund is intended to help such members as may be in temporary need. This makes it possible suitably to assist the sick and financially embarrassed, and takes from such transactions the sting of charity. If any one requires relief he feels no disgrace in receiving it, for he says, "I am but drawing from a fund which I myself have helped to create." In that way the church competes with the lodges and unions whose members often say, with too much truth, "What we need is something which will enable us to bear the ills of this world."

Another announcement was of a meeting of the directors of The Neighborhood House, and The Country Home. These people realize that they have responsibilities for other parts of the city than those districts in which they reside. To meet those obligations they have erected a large and homelike house in the very worst district of the city. They were very particular about its being on a corner, thus showing their practical wisdom. To it in groups go the ablest, wisest, and most eminent members in the congregation. Each group resides there one month in the year. The residents are men as well as women. All are mature and most of them wealthy. They study the social and economic conditions, ferret out the political abuses, help in securing wise legislation, insist on the removal of sanitary abuses, enter into companionship with the people of the neighborhood, save them from the shyster and the blackleg, provide them with opportunities for work and education, and keep before them pure and lofty ideals. It often seems like a thankless undertaking, but they are ennobling a whole district by the touch of their unselfish and intelligent manhood and womanhood. Among these residents at one time were a prominent lawyer who was helping to save many

from oppression and extortion, a physician who was investigating the causes of tuberculosis, a business man who was arranging loans without usury, and another business man who could be neither hoodwinked nor cajoled, who had undertaken the task of saving young women from the perils of the streets, in which, because of the congestion of population, they were compelled to find their homes. That Neighborhood House was an oasis in a social desert, because its members at The Church of the Good Samaritan had been inspired with the spirit of Jesus. As I studied the working of that Neighborhood House, and learned how all its roots ran back to that cathedral-like structure on the Jericho Road, I could not help envying the minister — he was always called minister — whom the Lord had called to such a spiritual opportunity. Then I asked myself, Does not every minister have a similar opportunity? As I think about it I am compelled to confess that the difference between churches is chiefly in the men who administer them.

But The Country Home has still to be visited. There on a chill November day I found in a cheery sun-parlor about thirty men and women, tired, sick, and worn out with anxiety, drinking

in the light, and being cared for by sweet-faced women who sang as they worked. It was not a hospital, though the sick were there; it was just a home for those who needed a rest, and, still more, a little human sympathy. "I suppose that those people are all members of your church," I said to an attendant. "Oh, dear, no!" was the reply; "they were all found by the visitors in our Neighborhood House. We never ask who a man is, or what his beliefs may be; we just welcome all who are in need, and make them as comfortable as we can." "Do you have any rules in this house?" I asked. "Yes, we have one rule, but it is for us and not for our guests," was the reply; "it is this: Give to every one who comes here the best you have. They seldom will disappoint you." I thought to myself, of course not! and if they learn the secret of the care they are receiving, after they return to the city, it will not be long before they will be found in the pews of The Church of the Good Samaritan. I confess that the more I study this work, the more I am beginning to feel as if I would like to leave my country parish and attend that wonderful church; but then would it not be better to try to build up a church of the same denomination in the country?

The collection on the Sunday on which I attended the church was impressively introduced. It was for founding and aiding other churches of the same order in that city. The minister spoke somewhat as follows: "My brethren, if the principles for which we stand are worth holding, they are worth propagating. If one Church of the Good Samaritan is a blessing on this road, other churches of the same kind would be a still greater blessing. God has been good to us, and we ought to show our appreciation of what we have received by helping those who hold the same principles, and who are trying to do the same work in other still more desolate parts of our great city. This church will be recreant to its position of leadership if, within a very few years, there are not many other similar churches in localities where they are needed." Then he made a statement which I confess somewhat surprised me, but why should it have done so, coming from a Christian minister? "Brethren," he said, "some of you ought to take your wealth, your influence, and your many gifts and go out from this place and, gathering about you groups of people, help to establish elsewhere other churches like this — only better. This church can do no more for you; the ques-

tion for you now is, What can you do for others? And one thing more," and this almost took my breath away, "would it not be a Christian thing for us to take about one-tenth of the money we have in the bank and help our brethren in our nearest sister church which has a debt that is sorely troubling it?" I rubbed my eyes to make sure I was not dreaming, but there stood the minister intensely in earnest and speaking to an approving audience. When I remembered how little some churches do for the advancement of the Kingdom of God in the way of establishing other churches; and how grieved some ministers are if any of their members leave them for such enterprises, I confess again that this brief address actually amazed me. But then I am learning to expect surprises in this church; and the strange thing about every one of them is that after a little while the innovation appears to be the only possible thing for Christians to do.

What a wonderful place this church is! It is on a prominent corner in a wealthy district; it is the most beautiful building in the locality; it cost hundreds of thousands of dollars; its organ is glorious; its windows seem to reflect heavenly splendors; it pleases the eye and satisfies the desire, and yet not one thing about it is

for display; it is all devoted to the service of humanity. Its name, because of the contrast it would suggest, would condemn many churches, but here it is only a hint of the variety and multiplicity of the service which this body of Christians is rendering to the world. I presume the church has a creed — it ought to have, if it is the right kind of creed — but about the only suggestion of creed that I have yet found could be condensed into three articles: We believe in God our Father; in all men as our brothers; and that the strongest and richest should give themselves and their possessions in the spirit of Jesus Christ to the service of the poorest and weakest.

I have thought much about what I saw in this all too brief visit to The Church of the Good Samaritan, and I have come to a few simple conclusions, which I will endeavor briefly to state:

What the world needs, and the only appeal to which it will respond, is the divine Incarnation continued and repeated in those who profess and call themselves Christians.

The only vicarious sacrifice in which the masses of men will believe, is that which they see in living men and women. God is wiping away tears and binding up broken hearts even

now, but he is doing it by means of human hands.

The average man is not very sure what he believes about God, or the soul, or the unseen world, but he is sure that he yearns for human sympathy.

The surest way to reach the will of a man is by making him grateful for a touch of Brotherhood.

The church which would win and save the people must show that it really loves them.

The church most nearly divine is that which has most of the spirit of Christ, and the real apostolic succession is composed of all those who love their fellow men.

VII

THE SOCIAL FACTOR IN THE RELIGIOUS PROBLEM

. . . It is the hour for souls,
That bodies, leavened by the will and love,
Be lightened to redemption. The world's old,
But the old world waits the time to be renewed,
Toward which new hearts in individual growth
Must quicken, and increase to multitude
In new dynasties of the race of men;
Developed whence, shall grow spontaneously
New churches, new economies, new laws,
Admitting freedom, new societies
Excluding falsehood: He shall make all new.

— Mrs. Browning, "Aurora Leigh."

VII

THE SOCIAL FACTOR IN THE RELIGIOUS PROBLEM

NO student of current history can fail to observe the rapidly increasing interest in social problems. It can no longer be said that culture and wealth are indifferent to such subjects. The rich are beginning to understand that they have duties as well as privileges. Colleges, universities, and theological seminaries in their curricula are making provision for the study of the science of society. The "practical men," who are seldom as wise as they think, simply because they do not study events in their historical relations, often sneer at the professors; but both classes are pondering the same problems. Sociological conventions are of frequent occurrence. The religious congresses which attract most attention are those which devote much time to the duties of man to man. In the social settlements able and cultured men and women are giving their lives to investigations as to how the people

live, as to what they think, as to the sources of their ideals; and they reside in the midst of those whom they would help. The most popular discussions in magazines and reviews deal with the relations of capital and labor. The sons and daughters of millionaires have looked sympathetically toward the Salvation Army because of its slum work. With a new intensity the wealthy are beginning to ask how much of their wealth they have a right to use for themselves. The labor organizations are imperfect but real schools of social life. The commandment, "Thou shalt love thy neighbor as thyself," is occupying a larger place in the thought of the world than it ever occupied in the past.

With the study of social questions has come a revived civic consciousness. When any really great issue is raised, party affiliations are quite generally disregarded, and the lines are squarely drawn between those who would use the state selfishly and those who believe that they should be the servants of the people. The duty of the citizen to the state is more widely recognized, and behind this recognition there is a positive religious sentiment.

The wage-earning classes no longer think of themselves as machines; and they refuse to

allow any one else to regard them as such. The consciousness of manhood has dawned upon them like a revelation. Well did Mr. Fletcher at the Grindewald Conference in 1894 say, "What is this labor movement? It is an effort on the part of the masses of the people to realize the great Christian ideal, that man cannot live by bread alone. It was not the creation of Karl Marx, Keir Hardie, or John Burns. It began with a Jewish workman of Galilee. It was started on a memorable Sabbath morning in Nazareth, when Jesus went into the synagogue, and 'there was delivered unto him the book of the prophet Isaiah.'" The consciousness of manhood is the condition of progress. The artisan classes may often be wrong, but their agitations, even when blind, are praiseworthy efforts to rise. Social discontent so far as it means aspiration for better manhood must, in the nature of things, precede improvement in the social order. The dogged and often blind determination of millions of wage-workers to improve their condition is a sign that they feel that they are called to bear their part in promoting the upward movement of the race. A new appreciation of the Brotherhood of man is appearing. Said Mr. Fletcher in the address referred to, "No fact, perhaps,

will strike the future historian more powerfully than the transition from individualism to altruism, or, as I should prefer to call it, from selfishness to brotherliness, which has been the marked feature of the recent ethical and political movement." Principal Fairbairn has wisely said, "The society that looks at an industrial question through living persons, and in its effects upon them, and not simply through the abstract ideas of capital and labor, production and distribution, has translated the problem as to wealth into one as to well-being." [1] The suffering of the poor is so terrible, the heartlessness of some of the wealthy classes so conspicuous, the deviltry of many employers so evident, that the question of well-being may seem to be ignored. But that conclusion is not justified. There are tyrants and moral monsters, sweat-shops and vile factories, as there always have been; but sentiment has changed, and, sooner or later, the conditions will be modified. Men now feel toward one another more humanely. Brotherhood is not a fiction; and more persons are anxious to respond to its appeals than know how to do so.

The Church during the last three decades has become more truly the Christian Church.

[1] Religion in History and in Modern Life, p. 7.

The Master with a towel washing his disciples' feet, asking, "How can ye believe, which receive honor one of another?" and saying, "Whosoever of you will be the chiefest, shall be servant of all," has taken the place of the abstract, distant, and other-worldly rabbi, who was formerly called the Great Teacher.

Love for men which serves and sacrifices, which goes into tenements and slums, which founds hospitals and homes, which makes man better in this world, is the note of the Christian teaching today, and is the commonly recognized test of Christian character. The social gospel is a message to the whole man. The number of ministers who teach that the Epistle of James really belongs in the Bible has increased. The Church is asking, What ought we to do for man? with quite as much intensity as, What ought we to believe about God? The old sneer about "humanitarianism" is now seldom heard in good society. A generous type of religious teaching is not only believed and taught in isolated churches, but is preached in many of the most prominent pulpits in all denominations.

These are some of the favorable factors in the social problem. Social questions are being studied; there is a revival of civic righteous-

ness; a relatively new realization of manhood pervades all classes; and best of all, the Church itself is becoming worthy of the name of Christian.

The unfavorable elements in the social outlook are so conspicuous as to need little illustration.

First and foremost is the congestion of population. Such densely populated cities never before existed. Most of London is as new as Chicago. It has added to its population more than three millions within a century. Berlin, Vienna, Leipsic, Cologne, are cities as modern as New York, Philadelphia, St. Louis, and San Francisco. Rome, Florence, and Naples belong largely to the last half of the nineteenth century. In all of them there is a nucleus which existed a century ago, but most of the buildings are modern; the conditions of life are modern; the thought of the people is modern. The simple life of city and country has nearly disappeared. The town with its noise, excitement, congestion of population, and contact of classes is the most conspicuous fact that the student of society has to face. The question for the philanthropist is not simply, How may a man be made a Christian? but also, How may he be kept one when

he touches elbows with heathenism as black as Africa's, and vice as polluted as Sodom's? In the city sweat-shops hide, paupers congregate, criminals combine, public opinion is formed. Cities must be purified before the nations can be much improved.

With the growth of towns, and the congestion of population, has begun the disintegration of the home. The house has been supplanted by the tenement. Tenements vary in kind and in quality, but the effect of one class differs only in degree from that of all classes. The splendid apartment-house is nearly as fatal to home life as the rookeries in which no family has more than one room. Sky-scraping hotels are poor substitutes for houses which enable each family to be isolated, and which give to children an opportunity to play in spaces protected from sights and sounds of evil. The most discouraging factor in the social problem is the condition in which so many of the rich choose to live, and the condition in which so many of the poor are compelled to live. Families which have but one room in a tenement-house have no protection against the vice of those who dwell in the next room; their children are brought into daily contact with the vile; temptation is ever before

their eyes and in their ears; while lack of appreciation of responsibility, the feeling of isolation and the consciousness that there is no permanent abiding-place, destroy the fine characteristics of the homes of earlier times. In most cities the wonder is not that divorces are so common, but that they are not more numerous.

One of the gravest of modern social perils is the possibility of the concentration of vast fortunes in a few hands. It is most important in a discussion of this subject that the blame should be placed where it really belongs, not on those who have large wealth, but on society which neglects to assert its rights in every fortune. Multi-millionaires are inevitable so long as special privileges in the state are allowed to those who need them least, and so long as there is no graded system of taxation. This is both an economic and a religious question. Conditions will be improved only as the state does its duty. In the meantime both individuals and the Church suffer. Those who have but used the machinery which society has placed in their hands have often been criticised for the success which they have achieved, when they have transgressed the laws both of the state and of morals, often to a far less extent than others who have failed. It is a

misfortune when successful citizens are looked upon with suspicion. Jealousy, mistrust, misjudgment, enmity, all result. Moreover, the Church also suffers, because some of its most conspicuous members are denounced as unchristian, when they have but followed the path which the community has opened before them. Such vast fortunes are never the creation of individual men. The municipalities and the nations are silent partners in all firms, and if they would insist on their share of the profits, elephantine accumulations of wealth would be unknown, and a large part of the social unrest would disappear. The rich man is not necessarily an enemy of the community; as a rule, he is only what the community has made him.

This is a serious part in the social disturbance, but it ought not to be complicated by the senseless cry of prejudice against the enormously rich. The problem will be far on its way toward solution when the Church does its part in helping to create conditions which will cause two classes in almost every community to disappear, the abnormally rich and the disgracefully poor.

Another perilous fact growing out of the concentration of population and wealth is the separation between employers and the employed.

The employer may be ever so kindly disposed, and the employee ever so willing to be friendly, but if they cannot meet they will soon become enemies. Personal contact usually destroys misunderstanding. We hear much of collisions between classes. The difficulty is not so much in lack of sympathy as in lack of opportunity for its expression. The rich live where they can afford to live and the poor where they can afford to live. The distance in space between them may not be great, but the distance between the quality of their dwellings is immeasurable. If master and workman would often meet on the basis of humanity their intercourse would develop mutual respect and helpfulness. Dr. Fairbairn once said, "It was within my recollection no unusual thing to see as members of the same session, all duly ordained elders, charged with the spiritual oversight of the congregation, the laird, the schoolmaster, the doctor, the farm-servant or shepherd; and of these I have known the last to be the man of finest character, of most wisdom in counsel, the greatest spiritual weight in the congregation or parish."[1] He continues, "I must express the sober and deep conviction — the church that dares to asso-

[1] Religion in History and in Modern Life, p. 36.

ciate its poor with its rich in the same service, when both are alike qualified for it, is the only church entitled to command, or worthy to receive the obedience and the love of both."[1] That ideal is impossible in most large cities. A great gulf lies between the two classes, and it seems fixed. Almost the only persons who are doing much toward bridging it are the men and women in the social settlements who have gone from homes of wealth, and from the colleges and universities, to live among the poor and outcast.

Another unfavorable fact is the neglect of the churches by the working people. Hundreds of thousands of them believe that the Church has no care for them. An English laborer in conversation with Canon Stubbs once bluntly, but forcibly, said, "The bulk of the clergy of all denominations are of the least possible use to me and mine."[2]

And yet even here the outlook is not all dark. The influence of Jesus has gone where the churches have not gone. The English dockers, under the spell of the eloquence of a Christian comrade, cheer to the echo the name of Jesus; the German Social Democrats call

[1] Religion in History and in Modern Life, p. 37.
[2] The Myth of Life, p. 3.

him Leader; and, whether truly or not, multitudes in America say that, so long as they can read his words, they have no use for those who misrepresent him in organized Christianity. I quote another passage from Dr. Fairbairn: "The present state of the working classes may be described as one of alienation, rather from the churches than from religion. But this alienation has been due not to one, but to many causes; which, as springing out of our whole modern development, have affected equally and radically both sides. The churches have of late manifested a changed feeling; are possessed of a new sense of their duty to end the alienation; but to this there is no reciprocal or correspondent feeling on the part of the working classes."[1]

In the smaller cities, church neglect is not general, but in the large cities only a small fraction of the working classes attend the churches. They crowd the halls where socialism is discussed, gather in parks or gardens, listen to popular harangues, but for some reason, good or bad, do not realize that the Church is intended for them. They are wrong. The Church is not alienated from them. It does wish to make them friends, and to have

[1] Religion in History and in Modern Life, p. 49.

them possess the blessing of the Christian faith; but, as yet, the sincerity of that desire is not evident enough to convince the working classes themselves.

These are some of the discouraging features in the religious outlook. The cities are growing swiftly; and largely, as a consequence, there follows the disintegration of home life, the separation of classes, the massing of poverty and vice, enmity between the poor and the rich, and the almost total neglect of organized religion. The prospect is dark. Those are not prophets of despair who insist that facts should be honestly faced. A social revolution is not far distant, but it will be neither violent nor bloody. A peaceful transformation of society will come with the growth of love, and with a better understanding of the factors in the problem whose solution just now is both important and imperative.

The duty of Christian citizens in view of these facts is not difficult to discover. If the people will live in cities, and they will, then those to whom is given clear vision and brave hearts must make the cities fit abodes for human beings. That will not be accomplished in this generation or in the next. It will never be accomplished until there is a

revival of civic righteousness. Neglect of the state ought to be classed with such crimes as theft, adultery, and murder, because if civic duties are neglected by any those crimes are sure to be multiplied.

How may cities be made fit for human beings to live in? By the erection of decent dwellings, if necessary by the municipality; by such a means of transit as shall render it possible for the poor to live where the men can be honest and the women pure; by the creation of such a public sentiment as shall make it impossible for self-respecting citizens even to think of concessions to vile classes in order to secure votes; by putting in the place of what is known as "practical politics" an honest and wise consideration of what is best for individuals and for the state.

All possible safeguards should be thrown around the home, because what the homes are, the state and the nation are. The domestic life of the poorest day-laborer should be regarded as possessing sanctity equal to the proudest throne. He who presumes to invade the home with suggestions of evil, whether he be pauper or prince, should be banished to the isolation and the abhorrence which the nature of his wrong-doing so richly deserves.

The duty of educating the democracy is also imperative. In ancient Greece, and in Italy, in the Middle Ages, there were what were called democracies — but they were such only in name. Now, however, the rule has actually passed to the many. Revolutions never go backward. The supremacy of the people will continue. The only possible way to improve society is by getting better men and women for positions of responsibility. Rulers should be fit to rule. George is called King in England, but the people wield the scepter; in Germany, William is hailed as Kaiser, but he dares not long antagonize those who cast the ballots. The working man with the ballot in his hand holds the key to the future. There may be difference of opinion as to whether there has been progress or a retrograde movement in civilization; but we are where we are, and the wise man will waste no time in longing for the return of days which he thinks were better, or in denouncing what he does not like. People need such education as will enable them to decide for themselves whether they are being fairly dealt with. The "New Democracy" is composed of men seeking the best for themselves and for their homes, and they deserve what they are trying to get.

During a strike in Yorkshire certain mine owners, who fancied that their property was in danger, applied for protection to the military. A body of troops was sent to the district. When the redcoats arrived, instead of a crowd of violent disturbers of the peace, they found a company of serious men marching to a service in the Methodist Church, singing as they went in long procession over hill and dale:

> "Our God, our help in ages past,
> Our hope for years to come,
> Our shelter from the stormy blast,
> And our eternal home!"

Such men need only education to make them wise and patriotic citizens. They are more to be trusted than princes with a passion for gambling, or dukes who have been trained to forget that all men are brothers. Education is not a panacea, but it will do much toward social civilization. "The education of the democracy" on broad and liberal lines; education for freedom by those who believe in freedom, ought to be the watchword of all patriots in our time. Schools are of more importance than armies and navies; indeed, armies and navies will disappear when the people who believe in the Brotherhood of men appreciate the victory which they have already achieved.

I conclude then that the social creed should have at least four articles:

We believe that cities in which men live should be made fit for men to live in.

We believe that the homes, even of the poorest, are as sacred as the love of God and the hope of heaven.

We believe in the education of the democracy.

We believe that the Church of Christ should show to the world a perfect Brotherhood; that from it all discriminations based on birth or wealth should be banished; that when any ask what the Kingdom of God is, it should be enough to point them to a Christian sanctuary with its windows open toward heaven, over whose doors is inscribed, "Welcome to all," in which none are asked whether they are black or white, or whether they have rank or money, but only whether they have sorrows, sins, or a desire for human companionship.

The social outlook, as studied by those who believe in bringing all social conditions to the test of the teachings of Jesus Christ, is encouraging. There are many unfavorable features about it; but none which can long resist the "enthusiasm for humanity," which is surely rising, and which must in time not only sweep

away corruption and oppression, but also bring in that true social order for which no other name is so appropriate or so significant as "the Kingdom of God on earth."

VIII

SOCIAL PARASITES

Little ants in leafy wood,
Bound by gentle Brotherhood,
While ye gaily gather spoil,
Men are ground by the wheel of toil;
While ye follow blessèd Fates,
Men are shriveled up with hates;
Or they lie with sheeted Lust,
And they eat the bitter dust.

Ye are fraters in your hall,
Gay and chainless, great and small;
All are toilers in the field,
All are sharers in the yield.
But we mortals plot and plan
How to grind the fellow man;
Glad to find him in a pit,
If we get some gain of it.

So with us, the sons of Time,
Labor is a kind of crime,
For the toilers have the least,
While the idlers lord the feast.
Yes, our workers, they are bound,
Pallid captives to the ground;
Jeered by traitors, fooled by knaves,
Till they stumble into graves.

How appears to tiny eyes
All this wisdom of the wise?

EDWIN MARKHAM,
"Little Brothers of the Ground."

VIII

SOCIAL PARASITES

PARASITISM in nature is a difficult and perplexing subject. Through all gradations of life, from the lowest forms of vegetable existence up, from insect and animal to man, reaches this mysterious fact. Some of the problems suggested by it are sadly confusing. A parasite is one form of life which lives at the expense of another. Through the long scale of creation reaches this remorseless reality. Parasitism is usually found in the weak preying upon the strong, rather than the strong preying upon the weak. This principle apparently fails when it comes to man, but only apparently, since those willing to exist without effort of their own can hardly be called either the strongest or the best. In considering the various forms in which this fact appears we will come directly to social parasitism. Vines clinging to trees and slowly sucking out of them their vitality are parasitic growths of one kind. The infinitesimal creatures which live on

animals, and on human beings, afford another illustration. The germ theory of disease suggests still another illustration. Most human disease is caused by microbes which create abnormal conditions — and microbes are parasites. Parasitism even in lower orders of being is universal and terrible. What is its meaning? Why is it permitted? What uses do parasites serve? Why might they not have been omitted from the creation? When we consider this law as it is manifested among men we are still more perplexed. A new factor is then introduced into the problem, because parasites in society are usually such from choice rather than from instinct. So far as we know, in other orders of being they act without volition. A cholera germ is not regarded as responsible for the evil which it works; but when a man lives on his brother men, adding nothing to the common welfare but subtracting much from it, he does so voluntarily, and is responsible for the suffering and ruin which result.

Social parasites add nothing to the wealth or happiness of man; they gorge themselves at the expense of the public; they get all they can and give as little as they can. They are found among all classes of people. Society is "a

moral person." An individual is an organism with many members; we must also think of society as an organism with members. Social parasites are the persons which prey upon the social organism. Because social parasites have volition and choose to be what they are, they are infinitely more dangerous and detestable than those in the lower orders of existence.

All human beings who will not work are social parasites. All persons, according to ability, ought to contribute toward creating conditions which will make life endurable and enjoyable. There is no normal place in the human hive for drones. Every one adds to or detracts from the sum of the common welfare. Those who detract are parasites. At opposite extremes of this class are the poor idlers, whom we call beggars, and the rich idlers who, for lack of a descriptive name, may be called gentlemen of leisure. Both belong in exactly the same category. The tramp who begs from house to house, refusing to labor, is a near relative to those who, having vast wealth, use it only for themselves.

The tramp problem is increasingly difficult. Many causes operate to produce tramps. Some are born weak or with a tendency to a Bohemian life; they have nothing, they do

nothing, and they get little more than enough to enable them to exist. They are often physically degenerate. The physical and moral traits of one generation are transmitted to another: thus tramps are largely the children of tramps. The tendency to this disease is inherited like the tendency to other diseases. Degenerates not only live at the expense of the public, but they are constantly multiplying their own kind, and at the same time helping to make an environment which tends to draw others to their degradation. Such creatures exercise a malign attraction on many who would otherwise be healthy and vigorous members of the social body. The problem of the pauper and the tramp is by no means solved.

What shall be done with the pauper? He should be treated in some way which will not confirm his evil or increase his numbers. It is easy to denounce tramps and beggars, and to pass municipal and state enactments against them; but what of that other class who add equally little to the wealth and welfare of society? When a man has earned his riches he is entitled to enjoyment; for none can get rich in an honorable way without at the same time doing something for the general welfare. But an increasing number are living on the

achievements of others and recognizing no responsibility of their own to society. They forget that they owe what they claim to have inherited quite as much to society as to their ancestry. If they are fabulously rich they have been made so not so much by the prudence and foresight of their ancestors, as by what nature and society have done for them. If they were to say, "We own this land; it has been given to us by those who earned it," they would say what is not true. Society has made it valuable and society has rights in it. Society will not complain so long as they recognize that they are trustees; but the moment that they presume to an absolute right it properly utters its protest. Those who "toil not, neither do they spin," whose life is passed in pleasure-seeking, who never use their wealth for the sake of their fellow men, and who denounce as an intrusion the suggestion that the world has rights which they are bound to respect, are parasites. No man ought to be permitted to use or to dispose of his wealth as if it were entirely his own. Large numbers of ignoble rich seem to have no object in life except to flit from one fashionable resort to another, to keep yachts and motor-cars, to attend receptions and theaters. Lady Henry Somerset

once wrote in a pathetic strain of London women, "who ride in Hyde Park, daintily wiping their delicate faces with fifteen-dollar handkerchiefs." How much more are they doing to make the world better or richer, than the beggars who go from house to house, getting barely enough to keep their rickety old bodies from hunger and cold? The one class gets a living by begging; the other gets a living by using that which they have never earned, and for which they make no adequate compensation.

Social parasites are chiefly at the two extremes of the social scale: they do nothing for the public welfare and they exist to get and not to give. It is difficult to characterize such persons. In many instances the term parasite is too mild. Parasitism among human beings sometimes becomes criminal; voluntary wrong-doing is always criminal. Those at the upper end of the scale, who have the ability to improve the human condition, and do not use that ability, are more dangerous than tramps, because their non-productiveness is more often associated with ability and opportunity to do good work. He who spends a fortune which society earned for his great-grandfather in purchasing luxuries for himself exclusively, and

she who, without a thought of the hunger which compels her sister to starve, or to sin, rides in her splendid carriage daintily using her "fifteen-dollar handkerchief," are no more virtuous than the poor creatures who, driven to desperation by suffering, take that which they have never earned and for taking which they are promptly punished as thieves. The wrong is not in possession but in the misuse of possession.

Another class of social parasites add to their wealth by causing suffering and sin. They plead that they are hard workers; but they are selfish. They show intelligence, and sometimes culture, consecrated to ignoble ends. A gambler may spend more thought in trying to diminish his chances of loss than another man spends in trying to alleviate the wrongs of a community, and yet the one is a parasite and the other a philanthropist. A large part of the liquor industry is a conspicuous illustration of this type of parasitism. What can be said in extenuation of the moral character of a man who, with eyes wide open, knowing that his wealth causes the impoverishment of the community, and that he is enriching himself by degrading his fellow men, not only deliberately continues his business, but seeks every oppor-

tunity for its increase? No parasitism is more terrible than this. Men are adding to their wealth out of money which belongs to the women and children of the poor. They are cementing their houses with human blood, and rising in the world by standing on the broken hearts of their fellow men! Epithets fail suitably to describe such characters.

Another class of social parasites consists of those who seek to exalt themselves at the expense of the public, and who use the state to advance their personal interests. How ought he to be judged who sees thousands of his fellow beings out of work, and is willing that they should remain unemployed and suffer if he can set the wheels of his factory in motion and send the dollars in a golden stream into his treasury? Protective tariffs are largely the work of men who exalt themselves and ignore their brothers. How ought he to be regarded who from the time that he appears on the stage of political activity until retributive justice brings him down, plans first and last and all the time for personal aggrandizement? When such men get their deserts many prominent politicians will be covered with confusion. They never ask, What is best for the state? but always, What will put me a

round higher on the political ladder? By their wealth and influence they bribe men, as if bribery were as virtuous as integrity. Words cannot suitably characterize such infamy.

Sometimes parasites are organized into a "party," which, like a huge octopus, attaches itself to the political body, and remorselessly sucks its life-blood. The political parasite is the peril of democracy. The rule of the autocrat has gone, the reign of the democrat has begun. If democracy can be kept pure, intelligent, honest, incorruptible, the outlook for man will be bright. The voice of the people, when the people are good and pure, is the voice of God; but when bad men control voters, when incompetence gets possession of parties, when selfishness subordinates public welfare to personal greed, the social fabric is in serious danger.

These are some of the forms of parasitism which threaten modern society.

No good will result from this study of the evils of social parasitism if we stop with a mere enumeration of its varieties. What should be done with the parasites? Shall they be endured? Shall conditions favorable to their growth be cultivated? The soil which breeds vermin is always foul. They grow out of filth and tend persistently toward death. That

which tends to multiply germs of disease in the social body must be removed, or society itself will be corrupted and become the breeder of corruption. A few propositions at this point are self-evident.

It should never be forgotten that the persons whom we call parasites are men and brethren. The vital question is whether society shall be improved at their expense, or whether it shall purify and ennoble them, and thus make them fit to be absorbed into its body. A heathen society might adopt the former course; it might argue that it has but one duty, and that to protect itself; that if men will not work they should be left to starve; but a Christian society must be governed by the teaching of Jesus, and to him none were beyond the reach of redemptive influence. Parasites, in proportion to their weakness and foulness, have just claims upon society, because in part it is responsible for their being what they are. Whatever may be said of others, the Christian at least will always remember that the parasite is a man and a brother.

Society ought to make it impossible for any to live as parasites. The tramp and the beggar should neither be encouraged nor allowed to ply their degrading vocation. They should

never be segregated. Idlers should have no standing in this world. A man may not need to labor for a living, but he is obligated to use his ability and his wealth for the welfare of the community. Those who have nothing but themselves may at least make the world richer by industry and frugality.

The deserving poor have a right to expect help, since the right to life, and, therefore, to a livelihood, are natural rights; but none who will not do all in their power toward self-support have any rights which the industrious are bound to respect.

The poor need inspiration, a horizon, an outlook, an opportunity to work and to have ambition stimulated.

The parasite at the other end of the social scale, the rich idler, who does nothing but spend what he never earned, should be made to feel that he will not even be regarded as a gentleman if he lives in idleness.

Beyond certain limits, it ought to be impossible for a man to dispose of his property without regard to the state which has been the chief partner in its accumulation. Those make their children parasites who bequeath to them more than they need, thus helping them to be idlers rather than producers.

But what of those who are engaged in various forms of injurious business, who are willing to rise on the ruins of their fellow men? Even those who are neglectful of their fellow men are brothers. It is better to be a slave beneath the equatorial sun, living in mental and moral darkness, than to use the light of this twentieth century for the ruin of a brother; but it is better to help upward the one willing to do that than simply to condemn him.

To the inquiry, What should be done with the social parasites? the answer is simple: Idlers, both rich and poor, should be compelled to work, and kept at work according to their ability. Laws should be enacted which will make it impossible for any man to be a drone all his days. Business which ruins manhood should be considered a disgrace and a crime; and those who will not turn away from such things should be treated as vampires which suck the blood from the social order.

An important and imperative inquiry, for a long time, will be, How may the parasite be saved from his parasitism? No class is more difficult to reach than those who have lost aspiration, and who are satisfied with indolence. We have been too willing to deal with such people at arm's length. The causes which stimulate the growth of pauperism should be

scientifically studied. Those who possess fortunes without contributing to the social well-being ought to be treated as parasites and not flattered with lies.

The only sure cure for the social parasite is to love him out of existence.

Even social parasites have claims upon society and the Church. They are human. They may be transformed, and made to add to the beauty and welfare of the race. Let them feel the touch of love and the sympathy of brotherly hearts, let them be cared for and receive intelligent discipline. A large proportion of the most pressing of social problems will then be solved; more humane and hopeful conditions will begin to prevail, and Brotherhood will no longer seem an impossible ideal.

Parasitism is an awful and mysterious fact. It is most hateful when found in human society. No man who has in himself the spirit of Christ will ever be a parasite. Parasitism is selfishness, and is the result of focusing attention on self rather than on others. The best remedy for parasitism is the spirit of Christ. Where Brotherhood prevails parasitism flees away. Brotherhood will be the watchword of the future. Parasites may obstruct it for a while, but at last it will destroy all forces at enmity with love.

IX

THE CRY OF THE CITY

But, as a ship sailing on the sea has to be watched night and day, in like manner a city also is sailing on a sea of politics, and is liable to all sorts of insidious assaults; and therefore from morning to night, and from night to morning, rulers must join hands with rulers, and watchers succeed watchers, receiving and giving up their trust in a perpetual order.

—Plato, "Laws."

IX

THE CRY OF THE CITY

CITIES in all ages have been condensations of good and congestions of evil. They result from civilization, and are the enemies of civilization. St. John, in his vision of last things, saw the New Jerusalem, the Holy City, descend out of heaven from God. The actual city brought tears to the Master's eyes; the ideal city is the ultimate condition of redeemed humanity. The perfect state of man will not be one of isolation, but of corporate relations. Not the country with scattered population, but the town, with people from near and far, bound together by common interests, inspired by common enthusiasm, and recognizing that all are members one of another, symbolizes that "far-off divine event" to which all things are tending. All men are related. The solidarity of humanity is as real and evident as the solidarity of the globe. The city represents the solidarity of man. Great cities in all ages have been substantially alike. Rome was the com-

mon receptacle of the evil of the world. The wealth, the profligacy, the poverty, the vice, and the power of all the nations were poured into her streets. How shall the masses be fed? That problem perplexed the Cæsars as it perplexes us. The emperor recognized the duty of the state, and they were fed at the public crib. Rome in all essentials was like Paris, London, and New York. Toward her flowed an endless stream of immigration. The rich went there to spend their money; the poor went there in search of work. The wicked sought to glut their vices in her playhouses, and to her streets criminals went that they might be lost in the multitude. The ancient city was as full of places of amusement as Paris and Vienna. Athens was a miniature Boston; Corinth was a combination of Oxford and Liverpool; and Rome was the ancient London. The city of one time is like the cities of all times; and that of one zone, in essentials, is like those of all zones.

Cities determine the world's life. The country gives the urban population no ideals, but the influence of the towns pulsates through the country districts. The daily "hint from Paris" is typical. More hints than are good for most persons come daily from some continental

capital. The fashions of the world are set in a single city, and it may almost be said that its morals also are determined in that same city.

Politics, as the science of winning votes rather than of governing wisely and well, is almost impossible among a scattered people, but easy where crowds congregate. The influence of a large center of population is always manifest in the country. A glamour surrounds the idea of the city; to the rustic it seems to wear a continual aurora. He often foolishly imagines that its people are wiser, and of a finer clay, than ordinary mortals; what they do usually becomes a pattern for those who dwell in smaller towns and country districts. The country never raises money to buy elections in the city; but the city often tries to manipulate and bribe the country.

The social life of the country is a faint reflection of that in the towns. The country houses of the rich witness the same kinds of amusement and entertainment as those of the cities. The quiet of the country is seldom found in the towns, but the excitement of the towns always, more or less, invades the country. The grand ways of the city are the envy of many in the country; and the young man among the hills of Maine, and beneath the skies of Minnesota,

dreams that Fifth Avenue and Oxford Street lead straight to heaven.

Moral standards, therefore, are inevitably determined in the centers of population. Whatever is done there has the emphasis of numbers, and goes out with a mighty, and often malignant, vitality. If there is bribery in the city it will sooner or later appear in the country; if the multitude makes mockery of virtue the smaller number will quickly feel the blight. The town is the place of enterprise and achievement; it creates ideals; it is the natural home of the newspaper, by means of which customs, modes of thought, records of good deeds and of evil, and the glamour of crime are brought to all the people. The newspaper reflects the moral life of its readers, and is the line along which the electric currents of the city are transmitted to the country. Consequently, if the moral standards of the metropolis are high, the country is improved; if they are low, country districts are degraded. Newspapers largely influence the life of the city and the life of the state.

The spiritual standards of the towns determine the spiritual condition of all classes of society. Now and then a masterful man arises in solitude and sends abroad his thoughts, in

prophet-like tones, which all must hear because they are heavily freighted with truth. But such men are exceptions. Prophets appear only "when the times are ripe." The forces which dominate the religious community issue from the large churches, the large congregations, the places where theories for the redemption of men are easily tested. Even though prophets must be reared in seclusion, their voices, to be effective, must be heard in the towns, where justice is mocked, humanity outraged, and God ignored. The old days of country supremacy are gone. There are now but few parishes like those in which Jonathan Edwards and Nathaniel Emmons preached to the world from obscure pulpits. He who would influence many men, henceforward, must preach in cities, or have an exceptional opportunity to use the press.

These facts show that the saying that the nation is what the cities are is literally true. France is Paris; England is Manchester, Birmingham, London; Germany is Berlin; America is practically New York, Boston, Chicago.

The same general conditions prevail in all large towns, although the proportion in which they exist greatly varies. Many cities are homes of culture, wealth, and consecrated

power, but the distinguishing characteristic of the modern city is neither the integrity of its citizens nor their civic virtue. Oftener than otherwise the base make and execute laws, while the selfish are in seats of authority.

Speaking only of the darker side of cities we observe:

They are the gathering places of the irresponsible, the weak, the pleasure-loving, and especially the unprincipled. This is more general in a democracy than under an empire. In an empire there is little place for traffic in votes, and the absence of the professional briber eliminates from the community one of the most pernicious of all citizens.

Those who are afraid of the publicity of the country go to the towns; those who have committed crimes and wish to hide themselves seek the solitude of crowds. Individuality is lost in the ever-shifting processions of humanity. What secrets are locked in the streets of London and Paris!

Those who love pleasures seek the theaters, the lights, the excitement, the companionship of numbers. They would rather eat crusts on Manhattan Island than have a continual feast among the hills of Vermont. Such people are not responsive to appeals for the public wel-

fare. The ballot has no sanctity for them. They are the delight of the unscrupulous politician. In his hands they are like clay. There are more people on the Bowery than on Fifth Avenue. Well-nigh half a million people dwell below Fourteenth Street in New York. That fact tells its own story, and points its own moral.

The new-world cities are exceptionally cosmopolitan. Irish, German, Polish, Hungarian, and Italian cities, all are condensed in New York, Boston, and Chicago. Immigrants from beyond the Alps and the Balkans, from Sweden and Sicily, with hatred for all government, when brought together exhibit little municipal *esprit de corps*. They have come here for what they can get. Society has done little for them, and some of them are its enemies. They do not know our language, and have no care for our institutions. They herd in tenements which make virtue and decency impossible. That they are not worse than they are is a tribute to the inherent nobility of man. A down-town ward in any great city is a congeries of tenement-houses, on the ground floor of which are grog-shops, while on their upper floors are rooms in which human beings nearly lose both their identity and their humanity. There are found vices which would have shamed the

insane Cæsars; cruelties that Torquemada would have blushed to commit; depths of infamy that Dante could not have exaggerated. Such people infect others with the virus of their wickedness. They have votes and make laws which have relations to the world; they rear families in an environment which defies the Church and threatens the foundations of the state.

While these classes are flocking to the cities, in ever-increasing throngs, those who appreciate higher and finer things, who might make more healthful environment, are going to the suburbs. The urban life is steadily deteriorating; the suburban life, with equal steadiness, is improving. Consequently, in the districts deserted by good citizens wickedness organizes; the police become leeches on those whom they ought to protect, and government degenerates into a farce. In treating this subject exaggeration is difficult. New York, Boston, and Chicago, even more than London, Paris, Berlin, and Vienna, are a confusion of races, and a Babel of tongues. Where are bred the revolutions? Where are the faces of the poor ground in the factories? Where is the most terrible poverty? Where do modern Shylocks open sweat-shops, and grow rich at the expense of those who live in cellars and attics? Where

rises the bitter cry of the unemployed? Where the mills are multiplied, whose stoppage means starvation to thousands who seldom receive more than starvation wages. The modern city is the standing menace of civilization — yet without the city there would be no civilization. It is the strategic point in the contest against wickedness. If the city is taken for righteousness, the salvation of the world will be easy; if the city is lost, the redemption of humanity may be deemed impossible.

What should be the attitude of the Church toward the city and its problems? Jesus was more interested in men on the earth than in some far-off heaven. What he saw caused his heart to break. He was no mere sentimentalist. The city needed him. What did he do? He entered it; went into the very heart of its wretchedness; touched its open sore with his own hand. The only way to cure humanity is to touch it. The city needs good men in its politics and business more than it needs divine Christs weeping over it. Jesus was no connoisseur in religion. He went on no tours of curious inspection. Those who can do nothing for the world's misery had better keep out of it. Pious curiosity, with no sacrificial purpose behind it, hinders more than it helps. The

world needs more men with the spirit and method of Jesus,—those who are ready to enter its misery, vice, crime, and live and die there. Anarchists and the unemployed will listen to those whose sympathy is impartial, and who speak out of accurate knowledge. If the cities of this world are ever made the cities of our God, the credit will belong to those who have put themselves at the service of humanity at its worst, and who have learned to love the lowest as well as the best of the race.

What the city needs is men and women who are willing, in these days, to be what Jesus was in Jerusalem—those who are ready to go where the people are, to live where they live, to study their problems in their light, and then to help them to higher levels. The human way is to build a great house and say, none too graciously, Come to us; the divine way has been to go forth to find those who required assistance. The cry of hungry and suffering souls is for personality—real, unselfish, divine personality—some one near enough to be touched, divine enough to inspire, human enough to encourage. The churches must learn to go to the people. It is easier for Fifth Avenue to worship in Mulberry Street than for Mulberry Street to go to Fifth Avenue.

The next thing for the churches to do is to insist that the pulpit shall adapt its message to the persons to be reached. Preaching is not the only means for advancing the Kingdom. Anything that will keep a man sober helps toward that end. Whatever draws men and boys from the grog-shop six days in the week is doing Christ's work. The gospel of hope may be sung into some disheartened souls; they can be touched by a woman singing, "O think of the Home over there," when an argument for immortality would have no more effect than sunlight on a rock. Those who are hungry for bread do not care much about heaven or hell. Jesus fed the hungry, healed the sick, told his disciples to do the same, and then to preach the gospel. First that which is natural; then that which is spiritual. Those who are physically miserable, as a rule, must be made comfortable before they will listen to the preacher — much less appreciate his words.

The Kingdom of God will come on the earth, but it cannot come while thieves and murderers make laws and pretend to dispense justice; while sleek, slimy, serpentine politicians talk piously about "practical politics," and then sell the social Christ for less than thirty pieces of silver; while grog-shops are on every corner;

while the respectable sit in ceiled houses away from the tides of human care and crime, and while the vile and selfish tighten their grasp on municipal life.

But there is a gospel to be preached even while the human landscape is so dark. This message should be rung out with the music of ten thousand Christmas bells — All are children of the King; no depth is so deep that God is not there; no depravity is beyond the reach of love; no human being is ever lost except he chooses to be. This gospel must be heard in the sweat-shops and grog-shops, among the sick and the poor, among the vicious, cruel, and devilish. The truth that love must be victorious sometime, emphasized by Christlike men and women, will have the force and persuasion of the rising sun. Oh, these awful questions! Oh, these terrible sights! Oh, these hungry multitudes and these starving children! Oh, these great cities!—will they ever be like the City of God? They will; but not until those in the churches, and thousands besides, have so entered into the life of Christ that their hearts bleed for the masses, as his bled for men; not until the cultured and strong go into the midst of the hopelessness and desolation of the time as he went; not until thousands more,

walking in the divine footsteps, have died as he died for those who will not appreciate their efforts. The movement for the redemption of the municipalities is already well started. The churches and the social settlements are in the lead in this new crusade, and with them are men and women with the prestige of social position, the culture of the universities, with wealth, with exalted character, with faith and prayer; and these cannot be defeated.

Every great city has a voice and utters its appeal. In that appeal are the entreaties of the poor, the sobs of children, the groans of the dying, the despair of the wicked, the wail of lost souls. All these are condensed into the terribly bitter cry which rises from thousands whose hearts are starving with social and spiritual hunger; whose lives are barren of all that makes existence endurable — much less beautiful. What shall be the answer of the Church to this "cry of the human" and the "cry of the children"? Jesus wept over the city; he entered the city; he gave himself for it; he died for it; and all Good Samaritans will do likewise, never forgetting that

> "The man most man, with tenderest human hands,
> Works best for men, as God in Nazareth."

X

THE MINISTRY AND THE LABORING MAN

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." — St. Matthew.

X

THE MINISTRY AND THE LABORING MAN

THE distinction between labor and the laboring man is vital. The ministry has no special relation to labor, but it has a very definite relation to the laboring man.

If Christian ministers would have influence with laboring men they must be manly. Tradition has little attraction for the average artisan. Cant and formality are hateful to him. Sincerity and humaneness he regards as above price. Apparent trifles in conduct make or mar influence over him. For instance, an iron-molder always pays full price for his purchases, but a minister, whose salary is no smaller than his, expects a discount on everything he buys. The worker in the factory never gets any favors; many ministers seek them whenever an opportunity offers. Few things so belittle the ministry in the eyes of the poor as the well-nigh universal habit of looking for discounts. I once went into a

shop with a friend; the men behind the counter were cynical fellows, not altogether fair in their judgments, but they hated pretense and appreciated manliness. The price of the article was stated, when my ministerial companion exclaimed, "What, so much for a poor minister!" He was not poor. He lived better than the men with whom he was dealing. He had a good salary; but the maggot of discount had got into his head. The spirit with which, in response to his exclamation, ten cents was taken off from the bill of twenty-five cents was not complimentary to him. Many ministers expect tailors, shoemakers, grocers, booksellers, in fact, all with whom they deal, to give to them considerations. They seek rebates. When they are received it is at the sacrifice of respect. The discount costs too much. Few can afford such luxuries. I know the answer is, "It is all very well for city pastors to talk that way; they have large salaries; but with those in the country and in the small towns the struggle for existence is difficult." I reply that the evil lies at the door of ministers in the city as well as in the country, and it is no answer to plead poverty. Those who are beaten out of fair profits are also often poor. "Bread-and-butter men," "leeches," "dead

beats," "deadheads," are less euphonious titles than Doctor of Divinity or Reverend or Very Reverend, but they are occasionally, and with no lack of emphasis, applied to clergymen who trade on their profession. "Don't see why you should have a discount any more than I," said a ticket agent to a minister who traveled at half fare on one of the railroads. Why should he? These insinuations may sometimes be unjust, but the moment a minister wants to buy anything the seller expects a tussle for his profit. The practice is bad enough in trade, but when the same tactics are tried with servants, washerwomen, wood sawyers, blacksmiths, the injustice is more flagrant. A minister is entitled to no favors because of his profession; to seek them belittles both the man and his work in the eyes of those who know that their incomes are smaller than his; that they perform their duties with equal fidelity; that they help to pay his salary, and that no one thinks of favoring them.

The laboring man most of all hates fictitious distinctions. The clerical coat, the choker, the gown in the pulpit, all that separates man from men, that transforms the pulpit into the altar, and the minister into the priest, helps to build barriers between those who most of all should

realize that they are of one blood. "But the Roman Church reaches this class better than the Protestant!" Does it? The Roman Church is losing its power over men in all lands. Workmen are thinking. In America and England, artisans, as a class, read quite as many books, and those of quite as high a grade, as almost any class in the community. If the minister goes to them as a man, asking no favors, claiming no considerations, recognizing that he is not called to be ministered unto, looking down on no one, with no barrier between him and his fellow men, he will be heard, always providing that he has something to say worth hearing. If he does not have a real message he will be left alone or derided. Imagine a man in a clerical coat, with a white necktie, a solemn face, an air of superiority, drawling through a service, talking emptiness to people anxious for truth, and the next day asking bakers for a discount of two cents on a loaf of bread; asking barbers for a shave at half price; calling a doctor without expecting ever to pay him! Such a spectacle is repulsive to manliness. He who would reach men, and most of all working men, must show himself a man. One who has the reputation of being a "deadhead" had better never settle in a manufac-

turing town, or for that matter anywhere else.

The pulpit has exactly the same relation to the laboring man that it has to capitalists. Both classes need God, salvation, and clear teaching as to the ethical life. The laborer of today will be the capitalist of tomorrow, and vice versa.

Bonds and real estate work no change in nature. Charles Kingsley, writing to his friend Ludlow of a project for establishing a penny periodical, designed to reach artisans, says, "Is it not our present idea to write down to the people, to address ourselves too exclusively to the working man, to give him only a part of our thoughts? Would not the truly democratic method be to pour out our whole souls in it? To say, if not all we think, yet all we think fit to say on every subject; to make it, if possible, an organ of Christian teachings to all classes, on the things now agitating their minds? To teach the working man merely as a member of the whole, and of equal rights and mind with all? I cannot help fancying this the true brotherly method — to speak to factory worker and duke alike — to put them on one common ground to show that we consider them subject to the same law."

When neither class can claim the ministers, both classes will listen. A meeting was held by those who sympathized with the Chartists. Maurice presided. The audience took things into its own hands. The Church and clergy were mercilessly denounced. For a time tumult made calm speech impossible. Then Kingsley arose, folded his arms across his chest, threw his head back and began: "I am a Church of England parson"—a long pause —"and a Chartist." The man who spoke was a Chartist, a friend in the truest sense of the laboring man, and at the same time a loyal churchman; his loyalty to both gave him power with both. There has been no better deliverance on this subject than that of the Oxford Conference on Glebe Allotments from which I make the following extract:

"It seems to be the function of the clergy, as belonging as a rule to the class which finds the capital by which labor is set to work, and yet as bound by the most solemn ties to the class which lives by its own productive labor, to stand between the disputants. Not infrequently the natural prepossessions due to class sympathy have been allowed to degenerate into prejudices against the working-class views of the question, because this class has been

rightly or wrongly identified, to a great extent, with a tax on the Church establishment. It is the duty of a profession, whose office it is to preach the gospel of forgiveness, to guard against the adoption of a course which would contradict preaching. In no better way can we prove that we believe in the higher truths we preach than by showing a generous spirit to those who may, through misapprehension, have opposed us.

"If it be held that labor organizations have still erroneous tendencies, it is yet clear that the existence of such error should induce those of other classes to seek communication with them, rather than to hold aloof. The decision on which side the balance of truth lies can only be arrived at by a free interchange of opinions. It seems to be the special and inherited function of the clergy to maintain an impartial attitude, using their influence to moderate those exaggerated claims and views which arise out of class feeling. It is also to be feared that in our desire to raise a class deprived of many of the benefits we enjoy we have been somewhat unmindful of the fact that without the two levers of union and hope no such elevation is possible.

"It is our business to set before them, from

the wider point of view to which we claim to have attained, the highest and widest idea of Brotherhood as the basis of all true union."[1]

The ministry need not lead in the manufacture of more machinery for the improvement of the laboring classes. There are "sick societies" and "savings funds" enough. But ministers should prepare themselves to apply the teachings of Jesus impartially, so that no one class shall have reason to think that it truckles to the other class, while both accord attention and respect because they know that those who address them are friends of all and the slaves of none. Everything which seems to put the ministry under bonds either to capital or to labor should be avoided.

Especially should the minister be on his guard against receiving presents from wealthy parishioners; they are a delusion and a snare. A trip to Europe is desirable, but not infrequently it costs too much. If a minister is supposed to have been bought, his influence is gone. With certain rare exceptions ministers lose the confidence of the poorer classes by consenting to receive presents from the well-to-do. Such presents look like bribes. Whatever comes from the church as a whole, or

[1] The Myth of Life, p. 11.

anonymously, or from some one on the outside, may be received without harm, but generally presents from individuals of wealth seem to the poor man very much like the passes on the railroads which interested corporations distribute to impecunious legislators.

The ministry is largely responsible for the worldly and unchristian character of such methods in the administration of churches as repel working men. The cause of church neglect by artisans is not chiefly the conflict between capital and labor. The poor believe that they are not welcome in the churches located among the rich and they contribute little to meet their expenses. The contribution box is omnipresent. The pews are sometimes private property. In some congregations — I hope not in most — a well-dressed man or woman is sure to have a good seat, and one poorly dressed to have a place in a corner or by the door. The fault cannot be entirely with the ushers. For such conditions, when they do exist, the churches themselves are largely responsible. If a poor man comes into one of our wealthy churches he attracts little attention; he is often left to shift for himself. If, however, a rich and worldly man comes, not because he wants to worship, but because

it will give him social prestige, he is cordially welcomed, and his family is burdened with attention. The poor ought to attend church simply to worship, but they will be more than human if they do not feel that they are not wanted. If they are told that they are welcome they will reply, "Actions speak."

The doors into most churches are not as broad as those into the Kingdom of God. Moreover, the Church as a rule does not go to the people. It expects them to come to it; when they do come, it far too often acts exactly as do the managers of concerts and theaters; that is, it gives the best places to those who will pay most for them. This is not so much a matter of bad intention as of bad evolution. At Westminster Abbey and St. Paul's the doors are open all day; the poorest find there a haven at whatever hour they choose to enter. When Canon Liddon or Canon Farrar preached, nobility and tramps crowded together, and no one asked about the social station of his neighbor. The splendor of buildings keeps none away. The largest audiences usually are found in the grandest edifices. A minister with the heart of Christ will always attract the people. But in these days the masses falsely, but actually, feel that persons are not desired in the

churches unless they belong to a certain social grade, or are able to dress so as to be acceptable to those who seem to be in the majority. This condition of things the Church can do much toward changing. It can set an example of hospitality. It can show by word and action that it sympathizes with the laboring man. It can discountenance class distinctions. It can keep the doctrine of Brotherhood ringing in the ears of its audiences until its importance is recognized and accepted. If discriminations are not tolerated they will cease to exist.

The Church cannot discharge its duty toward the artisan class without carefully studying its social environment. The amusements and distractions of a great city, and especially tenement-house irresponsibility, are causes of moral deterioration quite as prolific as the injustice of employers or as a vicious economic order. Nearly everything in the environment of day laborers who dwell in great cities tends to fix attention and desire on the life that now is. The amusements of a crowded district are enticing, and those who have little else with which to interest or to amuse themselves are likely to spend time and money which they can ill afford upon the fascinations of pleasure.

Theaters advertise spectacles whose unconcealed object is to stimulate passion. The low playhouses and music-halls usually have bars, and often their complement of lewd women and vicious men. Such places are little better than porches to saloons and houses of prostitution. They flaunt their attractions before laboring men with special reference to the time when they receive their pay. Impurity is quite as prevalent as intemperance, and more insidious in its action; it is a vice which is stimulated by a large proportion of the amusements which are provided for the poorer classes. Wherever its poison runs are found those who will not respond to higher influences. To such agencies of wickedness should be added the excursions which provide, at slight expense, for the transportation of thousands to the seashore, and to gardens in the country, with their accompaniments of music and entertainment. It is folly for those who seek to uplift the more ignorant of the laboring classes to indulge in reckless denunciation of such recreation. How can a man who has read Jonathan Edwards and Nathaniel Emmons most of his life appreciate the needs of artisans? Edwards and Emmons lived in the woods; these people are packed in cities:

Edwards and Emmons had time and quiet for thought; these men have neither. Those who live in caves need light, and light cannot be put into propositions; those who live in the average tenement-house and attend the average theater need new life, and life cannot be propagated by syllogisms. But this is not all. These distractions come to those who are crowded in huge barracks, where comfort and privacy are impossible, and from which the residents, for the sake of their humanity, ought to seek frequent and swift escape. The rooms are not pleasant; naturally, therefore, when evening comes their inmates go to saloons and theaters, because there are few other places to which they can go. Such houses are poor places in which to spend Sundays, and their inmates, very properly, hurry to the country or to the seashore. On the streets and on the excursions, virtue is haunted by vice, and many influences from first to last are such as tend to destroy relish for the quiet, the reverence, and the concentration of thought required in the usual place of worship. These conditions the laboring men who dwell in cities cannot escape. There they must live and rear their families. No study of this problem ought to overlook the environment of

crowded tenements, and the character of the amusements and excitements with which those are surrounded who live as most of the laboring men of large cities are compelled to live.

The influence of the ministry over such classes must be relatively small, until a new and better environment is created.

An aphorism in Coleridge's "Aids to Reflection," with the addition of a single word, is applicable here. "He who *tries* to teach men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects and turned inward upon themselves, might as well write his instructions, as the Sibyl wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds." Until men are taught from childhood to honor and seek something better than "dime theaters," music-halls, the distractions of beer-gardens, and cheap excursions, they will have no taste for religion or its services. Consequently the ministry, in the great cities, has no more important work than to stir up the wise and wealthy to make better conditions of living for the wage-workers.

Laboring men throughout the world are intensely interested in social questions. With economic problems as such the Church has no

more to do than with science or literature. But most such subjects have moral bearings, which too often have been overlooked by the churches.

At a conference between English laborers and English clergymen, the spokesman of the laborers, whose character and manliness are abundantly attested, said: "The clergy are honest and hard-working on their own lines, but we want them to take a new line. We are in the presence of a social breakdown, and I say that as matters stand, for practical purposes, to me and my duty in every-day life, the bulk of the clergy, of all denominations, are of the least possible use in the world to me and mine."[1]

Thoughtful artisans are more concerned with social than metaphysical problems. They do not believe in any religion which does not aim at the betterment of the present condition of wage-workers. The wails of their fellows ring in their ears. The cry of today drowns all voices that speak of tomorrow. The present hell gives no promise of a future heaven. "What will make life worth living for us?" A rational answer to that question thoughtful men will go anywhere to hear.

[1] The Myth of Life, p. 3.

The facts which this examination have brought to light lead to an important suggestion. Christianity tends to make men capitalists. This fact cannot be ignored; neither can the equally inevitable tendency of the man who fails to envy the man who succeeds. Where the teachings of the Church are heeded a wage-worker becomes frugal; his vices are dropped; almost immediately he becomes a member of the capitalist class. He saves, and makes a beginning toward a home. The little multiplies. He is advanced. A conflict is sure to begin just there. When he who prefers pleasure, who spends his wages on his vices, sees his neighbor rising above him, dressing better, living better, getting more for his labor, he is sure to envy him. The distance between those men, by an inevitable law, must increase. The vices of the one will sink him lower, the virtues of the other will raise him higher. As the gulf widens, the hostility on the part of the one who is failing will increase. It will not be long before from denouncing the man he will denounce the Church, for the separation began when the relation between the man and the Church was constituted. That strife will be kept up until he who has gone down realizes that no one is

responsible for his failure but himself. It is human nature for the one who fails to envy and belittle the one who succeeds. If the Church is connected with the success of the one, the other will be hostile to the Church. The majority of capitalists are such because of frugality and virtuous habits. The Church, as the representative of Christianity, promotes frugality and virtue, and thus widens the distance between the men who are frugal and those who are shiftless. That conflict will continue until humanity is perfected. It may be ameliorated, and it ought to be, by the generous forbearance and the sacrificing service of those who have prospered. Those who fail are loath to acknowledge that their habits have caused their failure, or that the real merits of those who succeed have anything to do with their success. The Church is blamed for being manipulated by the "money power," when the chief reason for the charge is the fact that the Church has promoted frugality and virtue. This charge rests on a prejudice, but nothing is more difficult to remove than a prejudice; and nothing is more pernicious than a prejudice.

Certain important questions which touch the poor man's life at every point have been far

too frequently neglected by the pulpit; among them the following: The Influence of Society on the Individual, The Relation of Heredity and Environment to Personal Responsibility, The Causes of Pauperism, The Right of Each Person to an Inalienable Share of the Gifts of God, Sanitation and its Relation to Human Happiness and Human Conduct, Divorce, etc.

When the laboring classes realize that the subjects concerning which they believe they need to know, and which are continually forced on their attention, receive the most thorough treatment in the Christian churches they will attend them. The intelligent workman will be found where these subjects are most ably and impartially treated. Jesus spent much time in healing diseases, and yet his Church seldom raises its voice in favor of the prevention of disease, and takes no united action to utilize the discoveries of science for the welfare of the physical life of man. Health is conducive to clear and strong thinking. Environment modifies dogma. Bodies of divinity are largely affected by the quality and quantity of food eaten by theologians. Our doctrine of God influences our conduct and, equally, the way in which we live modifies belief concerning the Deity. The teachers of the Church cannot

speak the final word on such subjects, but they may recognize that the people are thinking about them. He who helps another to live in a sane and healthful way is helping in the solution of life's most difficult problems. Christianity touches humanity at every point; it prepares men for life as well as for death.

Sociology and theology should go hand in hand. Knowledge of the history of the labor problem is more important than knowledge of the history of the Athanasian Creed. Ability wisely to apply the parable of the Good Samaritan to commercial and industrial life is more essential than skill in reading the Hebrew Bible.

But the labor question is not the only question; and the artisan's spiritual need is no more real than that of the tradesman or the professional man. Man has individual as well as corporate relations, and neither should be overlooked or unduly emphasized.

The following simple principles claim the attention of all who seek the advancement of the Kingdom of God:

The minister ought fearlessly to denounce all injustice in the treatment of laboring men, especially by church-members. Failure to do that will justify the common assertion that capital controls the pulpit.

Ministers should deal with principles, rather than with details, in economic matters. For instance, to take sides on the vexed question of sympathetic strikes might be inadvisable; but to fail to denounce the exclusiveness of those labor unions which make it impossible for a colored man to learn a trade would be well-nigh a crime, because that is a blow at Brotherhood.

The ministry should preach to all men what they need rather than merely what they want.

If the minister becomes a partizan, he will destroy his influence. He has nothing to do with tariff, subsidy, etc., except so far as these may be moral questions.

The minister should join neither a labor organization nor a combination of capitalists. All entangling alliances with both classes should be avoided.

There have been ministers who have lived in an almost ideal relation with the working people. Charles Kingsley, F. D. Maurice, Norman Macleod, Thomas Guthrie, are fine examples of such men. The study of the lives of such princely ministers is a liberal education. Maurice and Kingsley at the Working Men's College in London did some of the best work of their lives. Maurice's lectures on the

Epistle of John were delivered there. Chalmers' famous experiments in Scotland need only a reference. Norman Macleod's evening services at the Barony Church in Glasgow were crowded with men who were made welcome in their working clothes. When this man was borne to his burial through the thronged and silent streets of Glasgow, one rough fellow was overheard saying to another, "If Norman Macleod had never done anything in this world except what he has done for my poor soul, he would deserve to shine as the stars forever and ever."

Guthrie's service was equally genuine. General Booth, Andrew Mearns, and Canon Samuel A. Barnett of Toynbee Hall have accomplished much in the way of improving the condition of the working men in London.

Such subjects as those of which I have been writing should have more thorough attention; but the insinuation that they have been neglected by the ministry betrays either ignorance or malignity. All that is good in socialism is rooted in the teachings of Jesus. The principles of Christian Socialism have been expounded in the pulpit for eighteen hundred years. The socialistic revolution in America was started by the Puritan ministry of New

England in an age when humanitarianism was not over popular either in the pulpit or elsewhere. The doctrine of Brotherhood has been emphasized, and it is being emphasized in the pulpits of America and of Great Britain with increasing clearness. In all great cities of the civilized world are ministers whom capital cannot buy, whom labor cannot intimidate, and who with love for all and with malice toward none are fearlessly treating social questions in the spirit of Jesus Christ. Pastor Harms and Pastor Fliedner in Germany; Maurice and Kingsley in England; Chalmers, Guthrie, Macleod in Scotland; Hopkins, Beecher, Gladden, Parkhurst in America are eminent examples of a large and growing class of modern prophets in every Christian land. The minister and the factory hand are brethren. Brothers should know one another and love one another. When these brothers know and love each other, differences will no longer separate them, and they will realize that they are called to be fellow workers for freedom and morality, for civilization and the Kingdom of God.

XI

THE SPIRITUAL AWAKENING

Have we not all one father?
Hath not one God created us?
Why do we deal treacherously
Every one against his brother,
By profaning the covenant of our fathers?

MALACHI.

Mandhata said to Narada, "I see persons of every color in all orders, and we are all subject to love, anger, fear, thought, grief, hunger, and labor. Where then is the difference of castes?"

Narada replied, "There is no difference of castes: all the universe is pervaded by the Supreme Being. The creatures of God have passed into classes by their actions."

— "Equality," *Hindu Padma Pur. Swarga Khanda.*

XI

THE SPIRITUAL AWAKENING

THE religious condition of the world is far from satisfactory. I do not refer to uncertainty as to theological belief, but to what is far more vital, namely, the lack of appreciation of the reality and authority of spiritual motives.

Each age has its own problems. As a result of the world's enormous industrial development the thoughts of men, of necessity, are now directed chiefly toward the things which are seen. Business projects, national expansion, the building of cities, the struggle for existence, the pursuit of pleasure, so engross attention that subjects farther away, and less insistent, easily fade into indistinctness. If I diagnose correctly the social malady, materialism is the microbe out of which the disease has grown. It is the cause rather than the result of theological unrest, and of the ethical deterioration which is manifest in the luxury, extravagance, gambling, multiplication of divorces, vice in

high places, and general decadence of loyalty to conviction, which are such a blot on modern life. There must be a change for the better, and that quickly, or our very progress will be the prelude to wide-spread degeneracy.

That change must take the form of a spiritual awakening because that alone will work the radical transformation which the moral and political conditions require.

At this point there should be a definition. A man is physically awakened when, being asleep, he is brought back to consciousness again; he is spiritually awakened when he is made to realize afresh the authority of spiritual truth and the attraction of spiritual ideals.

The awakening that is needed is not sensuous and not spectacular; neither is it one that can be expressed in the terms of the intellect alone.

The supreme need of the time is a realization of God. Belief is one thing; realization is something entirely different. Beliefs may be stated in propositions, but realization is a profound conviction, and is akin to sight. We believe many things which we do not realize. Belief does not determine moral action, but realization influences choices and determines conduct. One may believe in God and be a devil; but God realized becomes the supreme

power of life. It is one thing to have a theory of light, and another to see. He who studies may have a doctrine of the Deity; but he who, like Job, sees a whirlwind sweeping across a plain may have an appreciation of the divine majesty such as no books can impart. We learn about God from preachers and teachers; but we realize God only by experience.

The difficulties of this subject are many. The moment that an intelligent man asks, Who is God? he is met by the fact that "infinite" and "everlasting" are words, the fulness of whose meaning he cannot grasp. They are like x in the algebraic equation. Experience of the divine Presence produces silence and reverence, and leads to penitence and prayer. Those who have penetrated deepest into the mystery are the humblest.

What kind of an awakening is needed? One that shall make us feel that behind spaces, forces, phenomena, is an all-powerful personality; that he besets us behind and before; that before the eyes and on the heart of that personality are all who live, or who ever have lived. The glory of Fujiyama fills Japan; the majesty of Mont Blanc dominates the valley of Chamouni. In like manner when one looks into the sky, at the forests, or the ocean, when he

walks through a city or meditates in the silences, he should feel that God pervades all things. A spiritual awakening might not result in increased activity; it might make the churches fuller and it might not; it might lead to more meetings and, possibly, it might lead to fewer. It might make the churches more orthodox, or, according to present standards, more heterodox, — who can tell?

A few of the results which would follow a deeper realization of God are self-evident.

All *places* will be sacred because filled with his presence. Something of the vividness and simplicity of earlier religious experiences will return. Moses saw in the desert a bush aflame with color. It burned and was not consumed, because God was in the bush. But was God any more there than he is in the gardens and fields of England in the blossoming time? In California houses are often literally covered with Gold-of-Ophir roses. If one, as sensitive to God as Moses, could look upon that splendor he would hear a voice saying, "The place whereon thou standest is holy ground." In the city which John saw in the Apocalypse there was no temple. Was it not because the precious stones in the walls, and the very gold in the streets, spoke of God? And yet is he not

as near to London now as he will be to the New Jerusalem?

All *times* will be sacred when he is felt to be always, and everywhere, present. Holy seasons are condescensions to human weakness. They are appointed to help toward the appreciation that God is never absent. The real Christian year is not made up of isolated days, but of all the days; and to those who have spiritual sight the whole year is an Epiphany. Many persons, however, still imagine that the sanctity is in the allotted time rather than in the continual Presence, and forget the great words of Paul, "Let every man be fully persuaded in his own mind."

All *duties* will be recognized as sacred when the fountain of obligation is seen to be God. Difference in duties is not in things to be done, but in the spirit in which men labor. An admiral who commands a warship and wins a battle may display no more fidelity and daring, and deserve no more praise, than the stoker who feeds the fires of the ship for love of country. The patriotism of the latter may be quite as unselfish as that of the former. A missionary sails for Africa or Thibet with the prayers and benedictions of the churches, and richly he deserves them; but on the same day a young

man at home resigns a position rather than obey an order to do a dishonest thing. Both hear a divine voice and both obey. Obedience may be of quite as fine a fiber in business as in missions. In Westminster Abbey, and not far separated, rest the ashes of Charles Darwin and David Livingstone. If both were loyal to the light which they had they were equally to be commended. One sunbeam is sent to tint the cheek of a peach, and another to flush with morning beauty the crest of a mountain; one minister hears a call to a metropolitan pulpit and another to die a martyr in China. If there is any difference in merit between them it is to be found not in their spheres of service, but in the degree of their fidelity. All duties are holy because the fountain of obligation is God.

An appreciation of the sanctity of *man* will follow the realization of God. There is a tradition that one of the early fathers of the Church was accustomed when his boy was sleeping to part the clothing from his breast and kiss him. When asked his reason he answered, "Because in doing so I feel that I am kissing the temple of the Holy Ghost."

One of the most vivid of Whittier's poems contains these lines:

"In that sad victim, then,
Saviour of pitying men,
I see Thee stand,
Bound, sold, and scourged, again."

Jesus said of those in prison, Inasmuch as ye do it unto them ye do it unto me.

God pervades all spaces, all times, all men, and he inspires all duties; every place is a sanctuary, every duty worship, every day a holy day, and every man is a child of God. Am I far astray in thinking that what the time needs more than fuller knowledge, a richer liturgy, or ability to make more accurate ethical discriminations, is such a vision of God as shall put vitality and power into the knowledge and forms which already exist? This is the spiritual awakening for which the world waits.

The habit of looking for the presence of God, and of keeping oneself pure enough to recognize him, may be cultivated. This vision comes to those who have the right temper. A blind man looks for light. He cannot find it, though it is all around him. A bad man is like a blind man; he seeks for God with his chemistries and telescopes, and says, "I cannot find him; there is no God!" when the fact is that his hate, his dishonesty, his adulteries, his selfishness, are blinding his eyes.

Listen to Arthur's Knight:

> "Then every evil word I had spoken once,
> And every evil thought I had thought of old,
> And every evil deed I ever did,
> Awoke and cried, 'This Quest is not for thee.'"

But those who follow truth and right, so far as they know them, may expect larger and clearer revelations.

Hear Arthur himself when his work was done:

> "... but, being done,
> Let visions of the night or of the day
> Come, as they will; and many a time they come,
> Until this earth he walks on seems not earth,
> This light that strikes his eye-ball is not light,
> This air that smites his forehead is not air
> But vision."

How may this awakening be hastened? Are any living in enmity? Let each one do his part at reconciliation. Are any living unclean lives? Let them forsake the uncleanness, and banish it from thought. Are any dishonest? Let them become honest, and return what they have gained by dishonesty, even if it makes them poor again. Are any judging others ungenerously? Let them think no evil. Are any putting their ethical convictions in pigeonholes, while they conduct

their business as the world does? Let them bring those convictions out and give them power again. In short, those who cease thinking wrong thoughts, doing wrong deeds, and who devote themselves to the life of the Spirit with common sense and thoroughness, will inevitably have earnestness of purpose and clearness of vision. The habit of looking for God may be cultivated by such questions as these: Can there be intelligence in man without unlimited intelligence somewhere? Did parental love grow, or has it come from a full fountain of love somewhere? What is conscience? Why does it always tell one to do right, and never to do wrong? Is the outlook for this world with God, better, or worse, than it would be if everything resulted from chance? Is there not more for man to hope for in time and eternity with God, than if he had no existence? He who will sit down with these questions and, in their light, think of his own little life; how soon it will end; how much he needs the love and strength of a heavenly Father; and then let his thought grow into prayer, will feel the sacred Presence. Here the Christian revelation appears with its teaching that God in eternity is like Jesus Christ in time — full of love, seeking only human welfare, in every

possible way causing things to work for the good of all; and with its assurance that in the end truth and love must be victorious.

He who dwells with these thoughts will feel their power; in him the revival will begin and, sometime, a fairer Pentecost will break upon the world.

What will be the results of such an awakening? The question is easily answered. How would any one live who was sure that the eyes of the Perfect One were always upon him? What courses would he choose if he heard the divine voice in the winds, the forests, by the sea, in his business, and in the silence of his own heart? If one were sure that he was loved with a passion which Calvary only vaguely hinted at, would it be easy for him to be unkind, cruel, vengeful, dishonest? Would any success in business, or promise of fame, tempt such an one to be disloyal to his convictions? If he knew that the pure eyes of God were upon him would he open his heart and mind to unhallowed suggestions? Would he spend days thinking about his little diseases and petty troubles? Realization of God will inevitably work a revolution in character and conduct. It will make dishonesty and double-dealing impossible by lifting men above them.

The worst social disease of our time is unwill-

ingness to believe in human Brotherhood. That is the cause of the conflict between the capitalist and the artisan. It will never be cured by commissions or legislation. That evil spirit can be cast out only by such a vision of God as shall reveal the Brotherhood of man in its august proportions. That vision and that revelation will come — not quickly, for we love our darkness — but come it must, for selfishness cannot always rule. The Good Samaritan found his task easy because he possessed a brotherly spirit.

Lack of realization of God makes politicians willing to buy votes, to justify bribery because others do the same, and to put their ethical convictions in their pockets, when they get in the way of their schemes.

More upright and loving individuals, mutual helpfulness in the social order, politics cleansed of corruption, the state no longer a carcass for the vicious to feed upon, but a Brotherhood in its corporate manifestations, a more vivid appreciation of responsibility for each other's moral welfare, and most of all a confident faith that love and truth in the end will be victorious, and that sin and suffering will forever disappear — these transformations will follow the approaching spiritual awakening.

Are there any signs that such an awakening is near?

The fascination which spiritual subjects have for many men of letters who are unwilling to submit to any known religious classification shows that even the most doubtful long for reality, and can be satisfied with nothing else. The moral earnestness which distinguishes so large a number of young men and women who profess little, but who with genuine enthusiasm insist on reality, also prophesies a spiritual advance. Those who begin by seeking truth find that their quest ends with God.

There is a heretofore unprecedented enthusiasm in the service of humanity. No one can long unselfishly serve his brother without quickly finding himself face to face with God. "Every one that loveth is born of God, and knoweth God." (1 John, 4:7.) The Good Samaritan is coming to a place of more distinct recognition and honor. He is a force to be reckoned with in the evolution of history. The air palpitates with expectancy. Many men who are at once intellectual and spiritual are anticipating, as few have done for many a year, the dawn of a new day,—a day of secret intimation, open vision, larger revelation, and more loving service. These expectations have the appearance of inevitableness.

It is time for the larger and nobler views of God and man, which have resulted from the historical method in religion, to bear fruit. So much study and sacrificial zeal cannot have been without the divine purpose. They have led earnest souls to a more satisfying conception of God and of man, and the season for the harvest seems now to have come.

There is need of such a spiritual awakening as shall keep all receptive souls in the constant realization of God, as shall give no one occasion for asking whether the Church is forgetting its obligations to the outcast and the poor, the starving, and the sinning; as will make it morally impossible for any to have one standard of life for the Church and another for the bank or the office; as shall make the supreme passion, not only for women but also for men, conformity to the eternal laws of righteousness — which are always the will of God —; for such a revival as shall make all willing to face the problems of the new time and able to solve them in a rational and enduring way. For this task no excitement is necessary, no noise, no tongues of flame; but rather open minds, pure hearts, obedient wills, and a loyalty to truth, right, and love, which neither loss nor suffering, neither ignominy nor death, can overcome.

When the tide of spiritual life rises to its full height, vicious ideals, immoral conditions, strife between races, jealousy between classes, greed of employers, hate of employees, the passion of commercialism, and, most of all, unchristian Christians will disappear, and there will rise the fair and enduring walls of a city whose citizens shall be brothers, whose laws shall be just, whose customs shall be righteous, whose glory shall be peace.

XII

A CHRISTIAN STATE

That our sons may be like plants,
Growing up in their youth;
Our daughters like corner pillars,
Hewn for the structure of a palace;
Our granaries filled,
Sending forth store after store;
Our flocks bringing forth thousands,
Ten thousands in our fields;
Our oxen bearing loads;
No breaking in, no going out;
Nor any clamor in our streets.
Happy the people that is in such a state!

— PSALM.

"Love is the fulfilling of the law." — ST. PAUL.

Justice is the soul of the universe. The universe is a body; the senses are its angel; the heavens, the elements, and all beings its limbs: behold the eternal unity — the rest is only illusion.

Why should a man who possesses a bit of bread, securing life for two days, and who has a cup of fresh water — why should such a man be commanded by another who is not his superior, and why should he serve one who is only his equal?

"Equality," *Persian Khèyam* Eleventh Century.

XII

A CHRISTIAN STATE

THIS is a difficult subject! It is difficult because political preferences are so easily identified with moral principles, and because temperamental peculiarities have much to do with thinking. Professor William James says that temperament is the chief factor in philosophy. He might have added that it is the chief factor in determining political convictions. A man's creed, religious and political, is the expression of what he is. John Milton said that the nation is "a huge man." This "huge man" needs ethical and spiritual teaching.

Moreover, Christianity has as direct relation to society and the state as to individuals. If it does not transform society and the state, it is of no value; for in them the individual realizes his largest possibilities. Separation of Church and state is imperative; but separation of religion from the state is impossible without the ruin of the latter. Every moral maxim of Christianity has applications for the nation as

for the individual. "Whosoever will save his life shall lose it," said Jesus. "Bear ye one another's burdens, and so fulfil the law of Christ," said Paul. That teaching applies to nations, and yet many who are willing enough to preach self-sacrifice for the individual declaim loudly concerning national honor, and the duty of resenting insults to the flag. If the saying of Jesus about not resisting evil means anything, and it surely does, it is for the empire and the republic as truly as for their citizens. There is not one code of ethics for the little man, named John Jones, and another for the large man, named Great Britain, or Germany, or America. The ethics of Jesus should be made to pervade and dominate the nation.

Moreover, as the state has an ethical being, so it ought to have a spiritual being; and its possibilities will not be exhausted until it realizes that governments, like men, have sacrificial functions. Why should they protect property any more than save souls? Starting with the great saying of Milton, that the state is a "huge man," and with the assumption that ethical principles apply to men in their corporate relations, we will consider some characteristics of a Christian state:

The Christian state will be a democracy, either directly or representatively, because no individual has a natural right to exercise lordship over any other. As to natural rights, all men are born equal. The prominence of a few has been because some have had more physical strength than others. The great man has been the strong man. The chief or the king has ruled because he could compel obedience. The hero has been Hercules or Samson; the king, Cæsar or Napoleon. But if strength is permanently to anoint to sovereignty, the elephant and the mastodon in the physical order should dominate man because they are stronger. As the rule of strength and cunning went, men began also to recognize that birth gives no superior rights. The duty of helping to decide in what kind of a political order we shall live is a natural right. This is the democratic or republican ideal. The difference between a republic and a democracy is that in one all the people express their will directly, and in the other, representatively. Of nominal democracies there have been many; of actual democracies almost none. In Greece they existed only in name. The few had the power and the many were slaves. The rule of the people is the outgrowth of Christianity. Individual free-

dom has gone hand in hand with the Christian revelation. If the United States is not fully a representative democracy it is because the many are not altogether Christians. The equality of all men in the realization of natural rights is the goal toward which all nations have been moving for two thousand years. Russia and Turkey react, but they are semi-barbaric, and their resistance is short-sighted and futile. The democratic state is distrusted, but such distrust is more than half selfish. It is due either to the blundering of some who have exercised rights for which they have not been fitted, or to the greed of others who have usurped authority which did not belong to them. But the whole people acting together may be trusted. Mobs are composed of cliques; in them are seen the sporadic efforts of groups to dominate the mass. The voice of the whole people is as near to the voice of God as any voice we shall ever hear on the earth.

In the Christian society the chief is "as one that serves." Let the Golden Rule have sway, and there will be no difficulty with the rule of the people. Violence comes from the self-assertion of the few; peace and order will prevail when all the people are servants. Man has but one sovereign, namely, God, and there

is but one law for human relations, namely, service; therefore, it is evident that the Christian state will be a democracy — one in which all shall enjoy equal rights and have fair opportunities.

In a Christian state there is no favoritism in legislation. Laws are made for the protection and welfare of the many, and never for any individual or class. That is not so now in any land. Laws are generally enacted in the interest of those who need them least. Influence goes a long way in halls of legislation. It was openly charged a few years ago in a period of financial depression that the possibility of relieving suffering was in the hands of two men who were not, usually, supposed, when making their plans, to act in deference to the larger welfare. If the charge was true the fact was a disgrace.

Child labor affords an illustration of legislation for a class. A group of philanthropic workers, who are seeking only the best interests of the state and of humanity, are trying to emancipate children whom unnatural parents and Shylock manufacturers are sacrificing on an awfully bloody altar. Every decent man should be in favor of abolishing child labor; that it exists is a shame to the state and to the

nation; but rich manufacturers have been able year by year to obstruct legislation that would give millions of children a real childhood, and a chance to grow strong. They have used the machinery of the state to further private ends.

The liquor traffic, in many lands, has controlled legislation and defied the people. In the more densely populated countries, legislators still ask what the brewers and the saloons want, rather than what is best for the citizens; what will win the votes of those who have votes to sell, rather than what is the will of the majority. In such conditions civilization halts, and Brotherhood is mocked.

Governmental treatment of corporations is another illustration. Corporate wealth is not an unmixed evil; but when laws are made in the interest of any corporation, and at the expense of the public, those who make those laws are traitors to the people and should be so branded. Ominous portents are now and then seen in many lands. If the social problems of the time are to be peaceably solved, it behooves some men to change their tactics; to insist that they shall be given no favors, but that those who make laws shall do justice, whoever is helped or hurt. Such a course on the part of a hundred citizens would work a beneficent

revolution. The demagogue would be shut up by the millionaire. It is time for all who love order and progress with mighty emphasis to declare that there shall be no more class legislation, and that the legislator who has part or lot in any such thing shall be sent to his own place, and that very swiftly.

In the Christian state monopolies in the necessities of life are impossible. Now there are monopolies in everything which the people require for existence. Land, coal, water, food-stuffs, are all objects of greed. The only exceptions are sunlight and air. If any inventor were astute enough to fence in the light or to bottle the air, the public would soon be deprived of free access to them. How may such monopolies be prevented? There is always abundance of food; why should any be allowed to starve? Every winter, hundreds of thousands of deserving people are on the verge of starvation, not because there is a lack of provisions, but solely because there is supposed to be no way for bringing the starving man and the bulging barn together. Sad commentary on current statesmanship! Give the problem of the unemployed half the consideration that is devoted to building battle-ships and it will soon be solved. Of suffering due to vicious poverty

there will always be more or less. He who will not work should not be helped to eat. Hunger may be needed to teach him thrift and industry. But poverty which is due to lack of opportunity and to monopoly is a shame to any people. The poor man who cannot help himself has a grievance. Millions cannot get work. It is nonsense to say that all can. When to lack of work is added the fact that the very day their wages cease, the price of food and clothing goes up, what wonder that the poor man's heart grows bitter, and that he sometimes says ugly things? Statesmen should face this situation until it changes to one of social justice. Monopolies in food may have a place among lions and tigers, but they have no place in a state ruled by the law of service. "Bear ye one another's burdens, and so fulfil the law of Christ."

In a Christian state aggrandizement of one nation at the expense of any other nation will be unknown. Now every nation justifies itself in doing what it would be criminal for individuals to do. Among nations few are more selfish than our own has been at times. At one time we actually refused to make a treaty of international arbitration with Great Britain. When there is a movement in favor of world-

wide peace, newspapers and public men are quite sure to say that "questions of national honor should never be arbitrated." Why not? Civilization has abolished the duel, which was only men fighting for individual honor; why not abolish war, which is only nations fighting for national honor?

A tariff whose schedules are arranged to make a nation a blessing to the world is right and desirable; but a tariff for the sake of making Cleveland rich at the expense of Sheffield, or to fill the pockets of Massachusetts millionaires, while the operatives of Yorkshire and Lancashire are impoverished, is inexcusable selfishness.

A tariff is justifiable when it is a means of improving and enriching one nation in order that that nation may the better serve humanity; but a tariff which enriches one class in one part of the world at the expense of another equally deserving class in some other part of the world is a relic of barbarism.

The same reasoning applies to national expansion. If America is, practically, holding Cuba, and actually governing the Philippines in order that anarchy may be displaced by peace and prosperity, it is performing a missionary duty; but if it is holding them in order that there

may be a bigger America, then the nation is little better than a national freebooter. The same is true of Great Britain in Egypt and in India. A national savior is easily conceivable. Great Britain has been a savior both to India and to Egypt. In Egypt, she has reduced taxes, provided education, protected all forms of religion, irrigated vast tracts of territory, made famines impossible, safeguarded life and property, and guaranteed the liberty of the people. Great Britain, under the administration of Lord Cromer, saved Egypt from anarchy and barbarism, without increasing her burdens. The course of America should be equally benign in Cuba and the Philippines.

The Christian nation, if such there shall ever be, will never seek to aggrandize itself at the expense of any other people; it will never balance the fiction of national honor against the desolation and horror of war; it will make the Golden Rule the basis of international law as well as of personal ethics.

Four propositions are now before us:

A Christian nation will be either a simple or a representative democracy.

Its legislation will be in the interest of all the people, and never in favor of any special class, color, or condition.

In it monopolies of the necessities of life, such as food, coal, water, air, light, will be impossible.

Schemes to expand the state or to benefit individuals at the expense of other people will not be allowed, but on the other hand will be treated as crimes.

Are any nations Christian nations? There are such only in name. And yet the horizon is growing brighter. Business and national life are becoming more generous and just. Disclosures of corruption and crime are only like wrecks that float on the sea. What are they when compared with the merchant marine of the world? Thousands of men are living double lives; but millions of others are loyal husbands and faithful fathers. All that is good in the Church is stronger than ever before. It is easy to see only clouds and to forget the sky beneath which they are sailing. Men are more honest, society is more virtuous, poverty less wide-spread, the rule of Brotherhood more general. This light shines all around the horizon.

It is the privilege of each citizen to do at least a little toward making the Christian nation. No blare of trumpets is needed; only the inflexible resolution that affairs shall be

guided by the ethics of Jesus. Political duties should be held sacred. We should refuse to receive the benefit of class legislation and denounce those who do receive it; we should repudiate and abhor monopolies in any of the necessities of life; and we should cultivate the highest of all forms of patriotism — that which exalts the nation in order that it may minister to the poor and the weak, banish strife and hasten the sway of world-wide Brotherhood.

Such large-souled, big-hearted, far-seeing, self-effacing, humanity-loving citizens all should endeavor to become; thus shall they all help to build Jerusalem each in his own fair and favored land.

XIII

THE CHURCH IN RELATION TO CULTURE AND PHILANTHROPY

When, looking on the present face of things,
I see one man, of men the meanest too!
Raised up to sway the world, to do, undo,
With mighty nations for his underlings,
The great events with which old story rings
Seem vain and hollow; I find nothing great;
Nothing is left which I can venerate;
So that a doubt almost within me springs
Of Providence, such emptiness at length
Seems at the heart of all things. But, great God!
I measure back the steps which I have trod,
And tremble, seeing whence proceeds the strength
Of such poor instruments; with thoughts sublime
I tremble at the sorrow of the time.

WILLIAM WORDSWORTH,
"Sonnets to Liberty," October, 1803.

XIII

THE CHURCH IN RELATION TO CULTURE AND PHILANTHROPY

THIS subject may mean much or nothing, according to definitions. What is the Church? And what are culture and philanthropy? If by the Church is meant a society claiming infallibility, and insisting that to it has been committed a body of truth which can neither be diminished nor added to, then the Church is in peril from culture and phalinthropy, and in quite as much danger from science and common sense.

If, on the other hand, the Church is composed of those who, in the spirit of Christ, are trying to do the work of Christ, then the Church can have no more loyal helpers than culture and philanthropy, unless they are given definitions foreign to their nature.

We will begin, then, with a definition of the Church. This might be gained by turning to the Fathers, or to the standards of various religious bodies, but we should then have only

a series of divergent and discordant opinions. We might inquire of the Master, but Jesus gave to the subject not a single recorded word. The Church is mentioned but twice in the Gospels. There have been speculations concerning the nature and function of the Church; but an examination of them would furnish no definition more satisfactory than the following: The Church is the society of those who in the spirit of Christ are trying to make the Kingdom of God prevail. It is equally important that we should have accurate conceptions of the nature and ministry of culture and philanthropy. If culture is what Matthew Arnold called it, "a study of perfection inspired by the moral and social passion for doing good;" if its object is "to render an intelligent being yet more intelligent," so as "to make reason and the will of God prevail," then culture is now, always has been and always must be the friend of the Church.

As to philanthropy, I do not like to raise the inquiry. The idea that the Church can be in peril from its fairest fruit is preposterous. The Church, in large part, exists for the promotion of philanthropy; and where it does not there is no true Church. A group of human beings which does not exhibit philanthropy may be a

lodge, a club, a society, but it has no right to assume the name of Him who said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

The aim of the Church is to make reason and the will of God prevail.

The aim of culture is to make reason and the will of God prevail.

The aim of philanthropy is to make reason and the will of God prevail.

But this subject may be related to a different issue,—the means by which the Church idea is to be realized. If so, then the question might be stated as follows: The Church says that perfection is to be attained by way of the new birth; and culture teaches that all that is required for the completion of manhood is education, a balancing of the natural powers, a process of discipline which shall remove "all impediment and bias and leave nothing but pure power." The Church holds that the first step in the upward movement is inspired and impelled from above; the other theory regards it as the choice of the individual to live for ideal ends. But when these definitions are analyzed there is found to be little difference between them. The birth from above is in

response to the choice of the human will; and men are under obligation to make that choice. Culture, on the other hand, implies that a similar choice should be made, and that the movement upward will not begin until it has been made. The separation at this point is more apparent than real. Those who are inspired by the loftiest ideals of culture are seeking ends similar to those of the Church, and by practically the same processes. The difference is important but chiefly one of emphasis. The Church emphasizes the new birth; culture emphasizes the choice of perfection. Between the Church at its best and culture at its best there is little difference as to essential ideals. But there is a wide distance between the Church idea and mere individual improvement for selfish ends. If that is culture the gulf can never be bridged. The Church holds that individuals and society, political institutions and human conditions may manifest the motives and be inspired by the Spirit of Christ. Those forms of culture which have no outlook beyond the individual are hostile to the ideals of the Church. What is sometimes meant by culture is a knowledge of *belles-lettres*, a smattering of certain languages, ancient and modern, some enthusiasm for art, an appreciation of

the Greek spirit and contempt for Hebrew interpretations of duty and of the universe. But that is counterfeit culture and ought never to be dignified with the name. Probably no two men of the last century, in the minds of most people, were more utterly unlike than Matthew Arnold and Spurgeon; and yet if they could have spent a day together talking of their ultimate aims, and the spirit in which those aims should be realized, I do not imagine that any very vital differences would have been developed, but that they would have separated with much the same feelings as did Cromwell, the man of system and order, and George Fox, the man of the spirit and the inward light, after they had spent an hour in each other's company.

Now as to the Church and philanthropy. Philanthropy has the same relation to the Church that fruit has to the tree. The one implies the other. No philanthropy, no Church. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." A church which did nothing but make creeds might exist in the polar regions, but not where the currents of humanity sweep toward the tropics. There is no peril to the Church idea from philanthropy, but there is much from its lack. The real danger to the Church idea is

from such aberrations from a pure type of philanthropy as are seen in those who denounce the Church because it does not use secular methods for social betterment. The social settlement is almost the best form of Christian work among the lapsed classes; as a rule it is wise, sane, and intensely and devoutly Christian; but certain individuals among the workers, and, possibly, those whose work otherwise has been beyond praise, have so little appreciated the sources of their power as to imagine that it is not related to the Church. They will wake up on some fine morning and find that they are in harmony with Him whom they have denied with their lips, but have confessed with their service. The Church had much better bid them Godspeed than worry itself about the peril which may come from them. No danger ever comes to a good cause from those intent on doing good.

The perils which threaten the Church are all from its own household; it need have no fears concerning any forces from without. The Ingersolls, the Bradlaughs, and the Blatchfords are all helpers of the Church because, like the outriders of the stage-coaches in new countries, they keep whipping it into the road in which it ought to travel.

It may be well to consider at this point the dangers which threaten the Church from too little culture and from not enough philanthropy. Those are very real.

The Church has been slow in recognizing and utilizing progress in various departments of knowledge. Science is making astonishing discoveries. It has at last developed a consistent, though no doubt an inadequate, conception of the universe. This is its greatest contribution to the thought of the modern world. It has shown that a principle of unity pervades all things, and that while God cannot be outside the universe he may be its soul. This is now a truism. The man of culture thinks in universals; the Church as a whole does not do so. In many quarters its theology implies that the Father Almighty is the Jehovah of the Hebrews; that he is imprisoned within human limitations; that he has prejudices and passions; that he must be appeased like an angry man. It speaks of the moral order in judicial rather than in vital terms; it thinks of laws as synonymous with legal enactments, rather than as the methods by which the universe realizes itself. This is not true of most intelligent Christians, but it is true of large numbers; notably of many who are in official positions, and, espe-

cially, of some of the editors of such newspapers as regard themselves as ecclesiastical organs. The average man of affairs, who reads the creeds to learn what the Church teaches, believes that to this day all Christians think that the story of the creation is literal history; that God is a King who may be angered by his subjects, rather than the Father who is seeking his children; that the atonement is an expedient for maintaining the majesty of outraged law, rather than the manifestation of the divine nature in terms of time and humanity, for the purpose of drawing all intelligent beings into unity. The intelligence of the Church believes in the universe; in the spirit of truth and love which pervades it; in the universality of the moral order; in a real incarnation and in a vital atonement; in the inevitable consequences of right and wrong conduct; that all men are being drawn upward, and that the consummation of history will be the Kingdom of God. This is not by any means all for which the Church stands, and yet it does stand for these truths; and when its teachers or its creeds ignore or belittle this fact, they repel those who think. The man of culture repudiates, as he ought, narrow and irrational theological teaching. He has learned to keep

the windows of his soul open to all the points of the spiritual compass, and he will follow the gleam wherever it leads. The Church is in no danger from those who, with the aid of all possible helps, are seeking truth, or who are trying to conform their creedal statements to the facts of the universe. Sometime there will be an ecclesiastical realignment, and those will be called orthodox who accept the results of science and the teaching of revelation, which are one; and those heretical who are unwilling to learn. Every year new discoveries are confirming the large conceptions of the creation and of the moral order which have so slowly been dawning upon our minds. We must learn to spell the doctrines which distinguish the Church, such as Sovereignty, Incarnation, Atonement, Responsibility, Penalty, Redemption, Regeneration, Eternal Life, in capitals. They are sublime statements of eternal truths, and ought not to be belittled by unworthy interpretations. I would not imply that all Christian teaching is lacking in the elements which appeal to the cultured classes, but I do mean that far too frequently the claims of culture are ignored by those who formulate creeds and determine the policies of the Church. Far too often by its lack of harmony with the

spirit of the age the Church repels the cultured classes, and thus causes reaction in those who ought to be its strongest supporters. The Church is in more danger from unwillingness to learn than from the arrogance of those who presume that the new is always the true.

On the other hand, the Church is in peril because, while it professes to be "the continued incarnation," it so often fails to manifest the Spirit of the Christ. The suggestion that there can be any danger to the body of Christ from philanthropy illustrates the insidious nature of this peril. Jesus was never more positive than when he said, "By this shall all men know that ye are my disciples, if ye have love one to another." The ideal of Jesus and the ideals of philanthropy are identical. But the Church is not yet a Brotherhood. The Roman, Greek, and Anglican churches call many persons "master" besides the Christ. They are built on the models of earthly kingdoms; they are ruled over by those who have monarchical, if not tyrannical, tendencies; they are more like political despotisms than like spiritual households. Some of them even dictate the books and the papers which shall be read and the schools which shall be attended. The spirit of authority is foreign to Chris-

tianity. The Church is intended to be a Brotherhood of free souls united in the worship of God and the service of humanity; as a matter of fact it is often an organization of intelligent men and women dominated by a dictator. Even in some so-called free churches similar inconsistencies appear. Many of them are not Brotherhoods; the best place in them is still reserved for the man with the gold ring; more attention is given to wealthy families than to hungry souls. Church buildings, with fatuous frequency, are located so as to accommodate the rich, rather than to reach the depraved. Whether rightly or wrongly, many of the very people who need the Church most feel that lodges, labor unions, and social clubs provide more tangible benefits. The Church is not yet a battery for the generation of philanthropy, and, what is more, it is not seeking to be. In that fact lies danger. I have no sympathy with those who denounce the Church as entirely failing, or as a hindrance to progress, and I do not believe that it is to be supplanted by any other agency for ameliorating the human condition. It is doing more for men than any other institution; it is not, as a rule, manipulated by millionaires, even in New York or Chicago; it has reached the lowest classes and

blessed them as no other form of social service; but its most loyal supporters should not fail to recognize that, however unjustly, it is believed by many to be a safe haven for the vicious rich, rather than a fountain of spiritual and social regeneration. A poor fellow shot a priest at the altar of a Roman Catholic Church in Denver and then shot himself. Before he died he said that he did so because the Church was against the poor man. He was mistaken; but there must have been some reason for his mistake, and it is our business to find out the secret of such mistakes and to remove them. The churches of the world are not invariably examples of Brotherhood. That fact ought not to be evaded. How can it be, when evangelists conduct gospel meetings in cities of the Southern states of America from which all colored men and women are excluded solely because of their color? Evangelism which appeals to white people alone is hardly Christian. That so few colored people are Christians is not a matter of surprise; the wonder is that they are not all infidels. The best way to conduct evangelistic services is to be brotherly. Many rich, unprincipled men, who ought to be in prison, and whose names are synonymous either with the oppression of the poor, or with

attempts to evade the laws of the state, are allowed prominence in the Church. This indictment cannot be evaded. It naturally gives rise to the suspicion that the Church is administered in the interest of one class alone.

I dare to hope that sometime the Church will not only keep abreast of the thought of the world, but actually lead it; that it will write its creeds in universals and not in the small characters of one land or one time; that it will realize that the Deity, who pervades the universe and manifests his eternal nature through it, needs not to be appeased like a sublimated and an angry Czar; that his purposes, which are always beneficent, are as sure of accomplishment as the movement of the constellations.

And I dare also to believe that the day will sometime come in which the Church will be an actual Brotherhood; in which distinctions of wealth and class, of color, and nationality, will disappear; in which all men will love one another with the very love which shone from the cross, and present to the world a society which shall be unconquerable because inspired and impelled by that love.

But let us not deceive ourselves. Our plans are handicapped by our unbrotherly spirit.

The work of foreign missions is hindered by the tendency to discriminate against races. A revival for white people alone creates infidelity among colored people. The fact that missions in Africa are often supported by those who would not eat at the same table with a colored man, and who send him to the gallery in a church at home, would be grotesque, if it were not alarming.

Philanthropy is the condition of the Church's growth. It may as well go out of business if it is to become suspicious of that. No one will long believe in any plans for human betterment which are not as broad as human need. The future belongs to that institution, called by whatsoever name it may be, lodge, labor union, Church, which most truly impersonates human Brotherhood. It is that for which the masses of the world are longing, and for which they will sacrifice most to realize.

The Church is in no danger from a large and generous idea of culture, but it is in danger on the one hand from that phase of culture, or lack of it, which overlooks the need of every human soul for the light and help which come from above; and on the other hand from the tendency in the Church itself to ignore the fact that, other things being equal, the man

of culture will have truer spiritual vision and a more consistent Christian character than the man who has not.

Again, the Church is in no danger from too much philanthropy, but it is in danger on the one hand from the implication that philanthropy is the whole of Christianity; and in vastly greater peril from failing to remember that the surest and most enduring evidence of the presence and power of Christ in any human society is found in the spirit of brotherly love which pervades and inspires its members. Philanthropy is a vital part of the Church idea. With no true culture and no genuine philanthropy the Church would become anemic and sooner or later die; and men would write above its grave: "This Church died because it was not fit to live." But that will not be its fate, for it will yet take for its chief helper culture, and with that will go forth to make reason and the will of God prevail, and men will believe in it and flock to it because of all human institutions it will best illustrate the service of love and the Brotherhood of man.

XIV

THE UNITY OF THE WORLD

All diseases quench'd by Science, no man halt or deaf or blind,
Stronger ever born of weaker, lustier body, larger mind?

Earth at last a warless world, a single race, a single tongue—
I have seen her far away — for is not Earth as yet so young?

Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd,

Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless Isles.

— Alfred Tennyson, "Locksley Hall." Sixty Years After.

XIV

THE UNITY OF THE WORLD

IN these days history is making so swiftly that it is difficult to understand or to interpret the meaning of events. The people of every age regard their own as peculiar and critical, and they are right. Not only in every century but in every decade is there something unique. The growing unity of the world is what most distinguishes this era, rather than its scientific discoveries, its literature, its art, its education, although these are varied enough to command attention.

This tendency, clearly visible in the trend of events, is so stupendous and revolutionary that it may well absorb the attention of those who seek to promote the progress of civilization.

The unity of the world! With Mohammedan intriguing against Christian, with Europe armed to the teeth, and in danger of a conflagration which the mistake of a young man or the folly of an enthusiast may any day ignite! With anarchy trying to destroy government, and

government seeking to suppress anarchy! With the people who pride themselves on marching "in the foremost files of time" refusing to endorse a treaty of arbitration! With the building of navies, the casting of great guns, and the marshaling of millions of men! The prospect may not seem encouraging, but forces sometimes move among the nations as among the clouds. Masses of lurid and ominous clouds often shut out the light and fill the world with dread. They are going in one direction, while high above them denser masses, in obedience to other winds, move in other directions. He who sees in society only the signs of conflict and conflagration, which are numerous enough, is not to be trusted when he speaks of the tendencies of the times. We must know how the higher winds are blowing before we can know in what direction the world is turning.

Fully recognizing present tendencies to division and disintegration, and not forgetting that students are often the poorest of prophets, I desire to set forth some facts which give significance to this subject, and make the unity of the world no iridescent dream, but the most conspicuous and encouraging reality of modern history.

There are no longer new continents to be explored. The heart of Africa is ceasing to be dark. Asia, America, and all the islands are now almost as familiar as the regions about the Mediterranean which once comprised the known world. The capital of Thibet has been visited, and Korea has ceased to be a hermit nation. Only the ice-packs around the antarctic pole still refuse to open their secrets to man.

The process of discovery has been quickly followed by the process of tying together. Steamships, telegraphs, railroads, have abolished distances. There is sober sense in the old jest which called the passage of the Atlantic "the ferry." It is hardly more than a "ferry," and it is annually growing shorter. We go to Japan and China in less time than was required a hundred years ago to make the passage to England. But railways and steamships are slow when compared with the telegraph, which literally belts the globe. State secrets are henceforward impossible. Russia may flirt with France to her heart's content, but there is no corner on the earth where the dalliance may secretly go on. Turkey may try to stir up the hill tribes of India, but she has to do it with the eyes of Europe upon her. France or

Germany, jealous of England, may resolve secretly to equal or to surpass the British navy, but every subject of the king, not only in England but in her colonies, will be informed of the scheme as soon as most Frenchmen and Germans. The back yards of the nations touch each other. Even the imperial bedrooms seem to have telephonic walls, which publish the thoughts of their occupants before they are matured. The old style of statecraft, which was only diplomatic subterfuge, and which made diplomacy to signify governmental lying, has had its day and must cease, for the reason that lying about well-known facts is not very profitable business. Machiavelli and, indeed, even Bismarck, would find little to do in this decade.

The world has not only been explored, but intercommunication of various kinds is binding it so closely together that a whisper in one nation echoes among the other nations. The same books are read in all lands, and the same news finds a place in all papers. Thackeray became famous in America before he was widely recognized in Scotland; and Emerson's American appreciation followed his warm reception in England. This intercommunication of intellect has heretofore been limited to so-

called Christian nations, but the millions of the Orient are now feeling the thrills of the common life. The Indian and Chinese literatures are studied at Oxford as thoroughly and as intelligently as in India or China. A Harvard professor does not hesitate to say that he knows more about Buddhism than Dharmapala. The hymns of the Vedas are quite the fad in certain American cities. Herbert Spencer is read in Japan and India almost as much as in England. Professor Romanes declared that the ablest original investigator along Darwinian lines since Darwin was an American missionary in Japan. The great thoughts of the great thinkers are the property of the world. Each nation is influencing the thinking of every other nation.

Common thought requires a common language, and that language is being found in the speech of the Anglo-Saxons. The following facts are significant:

Mulhall in his "Progress of the World," a few years ago, made this comparison of the seven languages of civilization: Within one hundred years, the number of people speaking the French language has increased from 30,000,000 to 50,000,000; the Russian language from 30,000,000 to 75,000,000; the

German language from 30,000,000 to 75,000,000; the Spanish language from 26,000,000 to 42,000,000; the Italian language from 15,000,000 to 33,000,000; Portuguese from 7,000,000 to 13,000,000. But what of the English language? A century ago it was spoken by less than 20,000,000; today it is spoken by more than 124,000,000. English a century ago was spoken by only twelve per cent of the people using these seven languages; today it is spoken by more than forty per cent of them. Then the German-speaking people outnumbered the English by one half; now those speaking English outnumber those using German by nearly the same ratio. One hundred years ago these seven languages of civilization were used by a little over 150,000,000; now they are spoken by more than 400,000,000.[1]

These figures by no means prove that a century from now the English language will everywhere prevail, but they do show that the tendency toward unity is unmistakable and swift, and that, probably, the language of the future will marvelously resemble our own.

In other ways this process of unification is going on. Tides of emigration are moving backward and forward. The English people

[1] These statistics are probably ten or fifteen years old.

in all the lands are pioneers of trade and industry. There are more Irish in America than in Ireland; Germans and Italians enough to found states are already resident in New York and Chicago. On the other hand, not a few Americans prefer the older civilizations. This movement of population is making great changes even in distant nations. People are beginning to live alike, act alike, and speak alike. In short, they are showing that there is a deep and true meaning in the phrase, "citizen of the world."

While ancient traditions are losing their influence, and while the minds and hearts of men are being linked together, changes equally great are appearing on the map of the world. The imperial idea is now in the ascendant. An empire which includes India, Australia, New Zealand, Canada, South Africa, as well as the British Islands, and other less conspicuous provinces and colonies, is in itself an object-lesson in the possibility of unification among the nations. Instead of a divided Germany, there is now one empire; instead of many petty states, there is now one united Italy. The Triple Alliance and the combined operations of the great powers show that that English statesman was not far afield who, at the Social

Science Congress in Birmingham, in 1884, declared that the child was already born who would see a United States of Europe, as there is now a United States of America.

These facts proclaim the approaching unity of the world. There is even now more than competition among the nations; there is co-operation, enforced, to be sure, but none the less significant. No nation today dares to act alone, except in its home policy. Autocracies like Russia woo republics like France, and do not find the maidens reluctant. An oriental power like Japan seems to be acting in agreement with an occidental power like Great Britain. For the first time in modern history a non-Christian and oriental nation has taken its place among "the great powers." The social and political tides, in spite of occasional eddies, are setting in one direction. Upon the most receptive spirits a vision of the Brotherhood of man is dawning. It prophesies a time when all that now causes enmity and strife shall go; and when in its place shall come recognition of common interests and faith in a common destiny. There may be one more great war, but I doubt if there will be more than one. That war may come soon. It may be needed to show how fatuous are all the

armaments of the nations. Such a struggle would not hinder, it would rather hasten, world-wide unity.

That unity will not result in the obliteration of racial distinctions. Africans will still be dark, and Anglo-Saxons fair; the French will still be mercurial, and Germans phlegmatic. The suns of the tropics will continue to do their work on the faces and in the blood of those who dwell there. The history of individual nations will not be forgotten; but the heroic souls of the past will no longer be regarded as the exclusive possession of one people, but rather as pioneers of the world's progress. Then France will honor Bismarck; England, Washington; America claim, as her very own, Cromwell, Wellington, and Nelson. Some day we shall understand that those great enough largely to influence the world are the common property and pride of the race. Now we make laws for particular men and for favored localities; then laws will be made for man, and the interests of no class will be given precedence over another class. There will indeed be a United States of the world; and Germany will no more think of fighting England than Massachusetts would think of fighting New York. This may be a dream, but it is not a baseless dream. The

entire content of this providential movement cannot yet be given in detail. Only the outlines of the picture are visible; but each year brings nearer the consummation of what will one day be a glorious reality.

The causes which will produce this result will not all be spiritual. War itself will make war impossible. Nations will be compelled to agree because they will not dare, outwardly, to differ. Selfishness itself will find that its interests run parallel with those of self-forgetfulness. But whatever the causes, the end will be the same.

And the new condition will not be an unmixed blessing. Intrigue will still find places in which to work. The size of the institution may make it clumsy. A united world would not mean instant millennium. Unity will come before human nature will be sanctified.

These facts lay certain duties upon those who have intellectual and spiritual vision. The bane of the modern thinking is prejudice. Prejudice, more than oceans, separates men; and prejudice is always the child of ignorance and egotism. The American laughs at the Japanese who claims to be descended from the sun; but how many Americans, even if it were

true, would have had the courage to send such a message as the members of the Japanese Commission sent to their country, when they had learned something of Europe and America? — "These people are not barbarians; we are the barbarians." We imagine that our institutions are unique because we do not know that other nations, as France, Switzerland, and England, are quite as free as America, and that in those countries liberty is safeguarded even better than here. We boast of progress, and then fan the fires of sectionalism. And we are like others. The worst hindrance to the unity of the world is prejudice. It is always blind. It will not see that men are made of one blood; that color is only skin deep; and that racial differences are due chiefly to environment. Study and travel are slowly destroying insularity and provincialism. The European who visits the United States learns that we are not all callow and young; and the American who goes abroad, if his eyes are in his head, is quickly taught that we have quite as much to learn from the older nations as they have to learn from us.

History needs to be read from the point of view of its interior forces, a point, by the way, from which it has seldom been written.

As now pursued, the study of history is divisive. Each new generation keeps alive the passions of generations preceding. There were two sides to the American Revolution, yet most Americans read but one. All Americans have not yet learned that some men could fight for the integrity of the individual State with as fine a patriotism as other men fought for the maintenance of the Union. Before the unity of the world can be made a blessing, justice will have to prevail in the interpretation of motives and in the assertion of manhood.

There should be a sympathetic study of the world. In schools, colleges, and universities emphasis should no longer be placed on what formerly separated nations, but on what now unites them. The American Civil War belonged to another generation, and sane men will no longer ignore that fact. The American Revolution ended a hundred years, and more, ago; and brothers, with common interests, should not insist on being enemies simply because when they were boys the big one tried to whip the little one and was beaten at the game. Wise men laugh at the brutalities of boyhood if they do not bury them, and nations should do the same. Prejudice yields to wider intelligence. That comes slowly, and

seldom from commercial or political leaders. The university and the pulpit are the hope of the world. They may be sneered at as impractical and visionary; *Punch* may caricature the one, and *Puck* the other. Senators, in imaginary omniscience, may look down upon Harvard, Yale, Amherst, and Princeton; peers may denounce the socialism of Oxford and Cambridge; but it is not altogether arrogance for ministers and professors to think that they know almost as much about international problems as the great brewers, the presidents of express companies, and the mushroom mine-owners who, in some occult way, contrive to secure seats in the House of Lords and in the Senate of the United States.

The progress of events, the increase of intelligence, and a clearer appreciation of the teachings of Jesus have brought into a prominence, which it can never lose, the greatest of political doctrines, and the most practical of spiritual doctrines, the Brotherhood of man. Never before was that truth grasped with the same clearness or firmness. The forces of commercialism are trying to ignore it, but the universities and the pulpits are not so blind. "I do not know what we are to do with Oxford," said one of the most eminent and intelligent

Englishmen in public life; "its students and professors are all becoming socialists." As that word is usually understood that statement is not true, but those universities have had a new vision of the Brotherhood of man, and they are preaching that doctrine in a way to make ancient abuses tremble.

Statesmen who would embroil the world in war have to meet the opposition of the laboring classes in all lands. The laborers have learned that cooperation is better than controversy, and they are the enemies of war. The pulpits and the universities at one end of the scale, and the factories at the other end, are teaching the same truth — men are brothers; they are made to help one another. Brotherhood is not yet having an easy time of it. Race prejudice in the United States seems as bitter as ever. The most eminent citizen of Alabama has to ride in a "Jim Crow car," in the State of which he is the chief glory. Paul Laurence Dunbar was *fêted* by the literary celebrities of Europe, but when he returned to America, hotels and restaurants were shut against him. One of the most eminent of American artists prefers France to America, because there he is not reminded of his color. Lynching, both in the North and in the South, is still so common as

to make the cry of Americans against outrages on Armenians a derision. In Russia, to say nothing of other lands, the Jew is still hounded like a wild beast; while in Turkey an Armenian until recently was regarded as foreordained to the sword. And yet recognition of Brotherhood is becoming more general. Those who have the requisite courage and vision insist that all shall be judged by their culture and character rather than by the color of the skin or the shape of the nose. That Unitarian minister in Cambridge, who broke an engagement to deliver an address before a club which was to meet in a Boston hotel, where on the day before entertainment had been refused to a colored bishop; and that Massachusetts politician who, at a national convention, insisted that if a certain hotel made discriminations because of race or color the entire patronage of the Massachusetts delegation would be withdrawn, have not yet received all the credit which belongs to them. The college or university which refuses to open its doors to all races belongs in the fourteenth century rather than in the twentieth; and the church which is not for all men can be called Christian only by courtesy.

The republic of letters and the republic of

religion should know neither national nor racial lines. It is as great a sin to cause starvation in Sheffield and Manchester as in Scranton and Pittsburg; and ostracism of either African or Jew is a relic of barbarism. We magnify the virtue of patriotism, and we do well if by it is meant such love of country as insists that its best ideals shall have scope for development; but if by patriotism is meant the aggrandizement of a larger self, called the nation, then it is hostile to what is best and is the foe of progress.

Before prejudice will disappear and Brotherhood will be regnant and enduring, there must come into commerce and industry, as well as into philosophy and theology, a larger and truer conception of the value of man. This is sure to follow in the wake of the doctrine of the divine immanence, which may almost be said to be the contribution of the theology of our time to the thought and life of the world. This is not a new doctrine; it is the divine omnipresence christened with a new name; but it is only now beginning to be regarded as fundamental. Its influence will yet revolutionize economic and political as well as theological ideals.

The doctrine of the divine immanence can-

not stop short of the affirmation that there is something of God in every human being; therefore, that class prejudices are a shame, national rivalries barbaric, and war a crime. However that doctrine may be formulated, the result will be the same. It must destroy much that has been venerated, and work a revolution in thought and conduct. It is well that truths so radical and far-reaching are appreciated slowly, for otherwise the changes in society would be violent and destructive rather than constructive and peaceful. When a doctrine of the first rank has come into prominence it never disappears. It takes its place among the formative forces of character and institutions. The transformations which an appreciation of the immanence of God must effect will hasten the unity of the world. They will make discriminations between man and man, founded on wealth, race, nationality, to appear little less than grotesque. Commerce says that labor is a commodity to be bought and sold like other commodities. "No!" says this truth, "labor is a man working; in man is something divine, and you may not treat him as merely an object of barter." Manufacture has said, "Man, like any other machine, is to be used for all he is worth and then thrown aside."

"No!" says this truth, "man is the living expression of the divine thought, while a machine is something of human manufacture." Politics has treated the masses of humanity like herds of cattle, to be driven here and there by the overseers who have the longest whips and the most faithful dogs. But this truth implies that in all men is something which, if given room for development, will work toward benefit and blessing. The tendency has been to build walls of separation between nations, but this truth shows that it is not the divine purpose that humanity should be divided into little groups, to be kept forever apart.

Man as man is a child of God. Therefore the employer who grinds the face of the workman is grinding something of God; and the landowner who grows rich by starving his fellow men is starving something of God. On the other hand, whoever lessens poverty and crime, suffering and sin, and makes better conditions for human life, is hastening the triumph of the Kingdom of God.

In the very time when the unity of the world seems to be inevitable there rises into a controlling place in human thinking a doctrine which, carried to its logical conclusions, will make that unity not only formal but also

vital. There is something elemental in this movement, which can be resisted no more than the ebb and flow of the tides, or the sweep of the constellations.

The unity of the world is approaching. Nations already are getting nearer to one another. The Republic of Man will succeed the governmental divisions on the map of today. That change will carry measureless blessings, and help to promote numberless more; but the unity of the world will mean little, unless at the same time prejudice goes and Brotherhood comes. Enemies are not made friends by being tied together. "The federation of the world" will impose great and solemn obligations on all men who have vision, and faith in God and man.

Science, discovery, and the expansion of the nations are creating entirely new conditions. Those new conditions at first will arouse new forms of friction, and there will, no doubt, be strong tendencies to revert to the older order; but the reactionary tendencies will be only eddies in a resistless tide. Jesus reached the sublimest heights of prophecy when he prayed that his disciples might be one. His prayer points toward more than a united Church, because a Church in which all members are

bound together by unselfish love is itself a prophecy of the united world. No one can do much to hasten this consummation, but each man may seek at least to lessen prejudice and to increase knowledge; he may try to live as a brother to all with whom he has any relations; he may grasp a little of the splendor of the truth which teaches that God is in every flower that blushes, every tree that bears fruit, every mountain that rises toward heaven; in the bending and tender sky, in the burning stars, and, still more, in every human being, pervading all, hallowing all, and infinitely transcending all.

The fact that ideals like these are being raised simultaneously in so many lands, and that so much has already been achieved, is evidence enough that radical and beneficent changes, in both the social and political condition of the world, are near at hand.

XV

THE CHURCH IN THE MODERN WORLD

Did we dare,
In our agony of prayer,
Ask for more than He has done?
When was ever His right hand
Over any time or land
Stretched as now beneath the sun?

How they pale,
Ancient myth and song and tale,
In this wonder of our days,
When the cruel rod of war
Blossoms white with righteous law,
And the wrath of man is praise!

Blotted out!
All within and all about
Shall a fresher life begin;
Freer breathe the universe
As it rolls its heavy curse
On the dead and buried sin!

It is done!
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad rejoice,
It shall give the dumb a voice,
It shall belt with joy the earth!

Ring and swing,
Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains
Tell the nations that He reigns,
Who alone is Lord and God!

— WHITTIER, "Laus Deo!"

XV

THE CHURCH IN THE MODERN WORLD[1]

THE resurrection of Jesus Christ affords the only rational explanation of modern history. The student of events is confronted by the fact that at a definite period of time a new movement in the world is distinctly evident. He seeks to understand the fact. As a result he finds that in that Man who was crucified on Calvary the new era had its source. When he was supposed to be dead, he was most alive; when he was lifted up, he began to draw all men unto him. From the moment that his disciples were convinced that he had not ceased to breathe, but had risen into life and power, they were transformed; their faith made them new men. Until the crucifixion they had been only disciples, and poor ones at that. After the resurrection they were apostles indeed. They, and those whom they inspired, started

[1] Delivered in St. Giles' Cathedral, Edinburgh, July 5, 1908, before The International Congregational Council.

for the four quarters of the earth and carried with them a message which has been a fountain of individual character and of social and political regeneration until the present time.

Is the Church a moral leader, or only a helper of the spiritual life? Jesus insisted that the value of spiritual teaching should be tested by its results in character. His words have quite as much to do with the life that now is as with that which is to come. He warned his disciples against selfishness, pride, hypocrisy, injustice, and hatred. He introduced a new social order, which in his own expressive phrase is called "the Kingdom of God," thus distinguishing it from the sovereignties of earth. The teachers of certain other faiths say that with them religion and morality are divorced, but Jesus identified them. He has been at once the instructor and inspirer of the individual soul, and the moral leader of the world for two thousand years. His message has relation not only to the unseen universe, but to social and political controversies which roll through history as waves over a troubled ocean. The subject is large and I limit myself to an inquiry concerning the moral leadership of the Church in the modern world.

The Church is the moral leader of individual

souls. Jesus has made, and is making, the popular moral ideals. His person has been studied; his words have been analyzed; some critics have come to one conclusion, and some to another concerning the problem which his presence suggests, and yet he is the universal Moral Master. The Mohammedans put him at the head of all the prophets; the Buddhists place him above all other mortal men, except the Buddha himself; the liberal Jews regard him as the greatest of their race. Most men of all creeds confess that he is the one example of flawless manhood. Renan said that among the sons of men he will never be surpassed. The ethical precepts of the Greeks have been outgrown; those of Rome have been laid aside. Their places have been taken by the searching moral standards introduced by Jesus. Those who do not acknowledge his supremacy confess their faith in the good life as interpreted by him; they believe that it must be internal before it can be external; that it should be without guile; that the true man should not only do no evil, but think no evil; and that moral development requires not only individual perfection but social relations ruled by love, and service without respect of persons. Three words define current ethical ideals — purity,

honesty, service. Manly character requires these virtues. Courage has its place, and chivalry is a splendid virtue, but purity, honesty, and love are basal in popular conceptions of goodness. On them Jesus put strong emphasis. In the Church and outside of it, those who are striving for the best things seek to have their motives pure, their purposes genuine, and their love sympathetic. Those who are not Christians justify themselves by claiming that their standards are those of Jesus. He did not create the virtues which he exalted; but he made men to understand that apart from them piety is a farce, and pretensions to morality hypocrisy. He is the leader of individuals toward the higher life. He attracts them not only by the simplicity and directness of his appeal, but also by the power and persuasiveness of his example. His type of morality, and not that of Socrates, Seneca, Buddha, the pessimistic philosophers of the last century, or the morbid and lugubrious authors of our own time, is the pattern of individual perfection. John Ruskin has told us that when some excavations were made around a church in Venice, an inscription to this effect was uncovered, "Around this church let the merchant's weights be true, his con-

tracts just, and his judgments without guile." That sanctuary was typical. The Christian Church is the world's moral leader because it is the continued incarnation, because it is leading those who best teach and illustrate truth, justice, and righteousness in the modern world.

Jesus has created the social ideals of the modern world. It is popularly believed that the Church has lost its power; that it no longer reaches the masses; that it is in a stage of decadence. Decrease in the number of communicants in some denominations is exploited as evidence that the Church is losing ground; but the Kingdom of God, which is but the sovereignty of ethical and spiritual truth, is having unsurpassed growth. Institutions may be modified, but vital principles, when they are clearly enunciated, work like leaven forever afterward.

Again, it is asserted that the wealthy on one side are practically pagans; that the working classes on the other side are socialists and anarchists; that the Church influences only a section of the middle classes, and that its influence with them is diminishing. These claims may be true in some respects, but they are false as a whole.

Four social problems are conspicuous in our

day. The conflict between labor and capital is one. This is no new antagonism; nor has it reached a phase any more acute than that in which it was in the days of the Cæsars. It is a part of the struggle between those who have and those who have not. The Church is not neglecting this problem. Nearly every great gathering of Christian people, called to confer concerning the Kingdom of God, gives to it a prominent place. Most of the denominations have committees for its study. It is charged that the Church is dominated by "the money power," and that it is false to the Master because it is rich. But the majority of its members are poor; they are farmers among the Highlands of Scotland, the mountains of Cumberland, in New England, on the prairies of the United States and Canada, and in the valleys of the Pacific seaboard; they are mechanics in Lancashire and Yorkshire, miners in Wales and Pennsylvania, bearing burdens and finding in the Church comfort in the midst of their trials; they are clerks, messengers, and house-servants. A few churches have wealth, and a few millionaires occupy conspicuous places in those churches, but they are not numerous enough to determine policies. Now and then a modern Crœsus gives a feast which

does not resemble the Lord's Supper, but he is not typical. The humble souls who are striving to carry into their daily lives the spirit of the Master outnumber the wealthy by a thousand to one. The Church is not becoming paganized. Its hold on the laboring classes may be small, but it is larger than ever before. The rich and inconsistent do not outvote the millions of the poor. Moreover, in many places where the Church seems to be failing, Jesus is welcomed as the leader. Socialists claim him as the First Socialist; dockers cheer his story; labor unions insist on self-sacrifice, and sometimes practise it in a Christlike way. Their self-sacrifice often comes very near to the standard of Jesus. The Master was a mechanic and artisans are his friends. A few plutocrats, who misrepresent the majority even of the rich, sometimes suggest that the Golden Rule was made for heaven and not for earth, but they do not now, never have, and never will preponderate. The most of the rich church-members use their wealth in beneficent ways. Men of all classes, and more now than ever, believe that love is the fulfilling of the law.

The conflict between the races sometimes seems more ominous than the controversy between labor and capital. In the abyss of

racial hatred, bombs are mixed and conspiracies hatched. More than one ethnologist fears that the darker races are getting together and preparing for a death-grapple with those who have too long oppressed them.

But other and more beneficent forces are also at work. In every land men and women with the spirit of Christ are teaching and living his message. Missionaries are preaching the gospel, feeding the starving, healing the sick, locating educational institutions. These institutions encourage freedom of investigation and illustrate Brotherhood. They are in Bombay and Calcutta; in Tokyo and Kyoto; in Assiut and Luxor; in Beirut and Constantinople. All missionaries are not broad men, but most are, and wherever they go they carry the light of science, the influence of pure morals, and the power of the gospel of grace. In hospitals, schools, colleges, and on hundreds of mission fields, sometimes with his name, and sometimes without it, the kind of Brotherhood that Jesus taught, which alone will solve either the labor problem or the race problem, is emphasized as essential to religion and necessary to the welfare of the world.

Crime and pauperism constitute another social problem. Most prisons are schools of

crime. The unemployed are daily increasing. The tramp has become a peril. A midnight "bread-line" is better than starvation, but it is a mockery of civilization. Most tenement-houses are physical and moral pest-houses, sanctioned and protected by the State. And yet, after the truth has been told concerning prisons, asylums, and pauperism, it remains true that the force which is fighting these conditions most effectively is generated in the Church. Many who refuse to be called Christians receive inspiration from the twenty-fifth chapter of Matthew. What names are these — John Howard, Elizabeth Fry, Agnes Jones, Dr. Barnardo, the Earl of Shaftesbury, General Booth, "The Little Mother" — Mrs. Ballington Booth? The list is long and it is not decreasing. Most of the leaders in movements for bettering human conditions are going to the prison and to the slum in His name.

But have not so-called "moral reforms," like those which have sought to abolish slavery and to do away with intemperance, looked to the churches in vain for support?

The efforts of the Church for reform fill one of the brightest chapters of its history. Who led in the abolition of slavery in Great Britain? William Wilberforce and Sir Thomas Fowell

Buxton, both of them Christian men. Who led in the cause of emancipation in the United States? Many outside of the Church were swifter than many in the Church to recognize their duty, but leaders outside, like Whittier, Wendell Phillips, and William Lloyd Garrison, always insisted that they were following the example of Jesus, and they called themselves Christians; but even they were no more outspoken than Beecher and Cheever, and that splendid martyr to liberty, Elijah P. Lovejoy — all radical Abolitionists and all Christian ministers.

But how about the temperance reform? Exactly the same. To mention names would be invidious, but nearly all the chiefs in this movement have been and are Christians of a Puritan type.

The organization has sometimes been slow, but large bodies ought to be conservative. Christians have ever been in the van of the temperance reform. In their leadership they have but carried out what they have heard from Christian pulpits and been taught in Christian schools. There are differences as to method but no difference as to the claims of the cause.

As one surveys society, with its turmoil and

confusion, he detects the onward sweep of a few conspicuous social movements: labor seeking to better itself; the races reaching toward brotherhood; society trying to work itself clear of poverty and endeavoring to abolish slavery, intemperance, and other evils still worse which are obstructing progress; and the masses of cultured and consecrated men and women insisting that justice shall be done to the toilers, that crime and pauperism shall be met by science and service, that there shall be no peace so long as a single human being is left in physical, intellectual or spiritual bondage, and that war shall be no more. At the head of every advance toward individual and social betterment is the Man of Nazareth and Calvary. His Church is now, always has been, and ever will be, the moral leader of individuals and society.

Jesus is leading the nations of the modern world. This is doubted only by those who do not look deep enough to discern facts. Armies are still being drilled and navies being built; the spirit of aggression has not died out; the thirst of conquest in many quarters is yet strong, but the nations are different from what they were a century ago. If iron-clads are asked for now, it is with the plea that they are

needed to preserve peace. They are called, and not ironically, "peacemakers." A Court of International Arbitration is already a fact. It has not been an entire success, but its influence is growing, and it is a world-wide protest against war. Love and justice are more efficient in the settlement of difficulties than armies and navies. After Christian missions, the most prophetic and splendid fact in modern history is the Hague Conference; and next to it, perhaps, is the Pan-American Alliance. They belong in the same category as the assembly of barons which demanded the Magna Charta and the Congress which adopted the Declaration of Independence. Moreover, the ideals of the nations are changing. The rule of the people is gradually, even though by a terrible pathway, coming in Russia and Portugal. Turkey is being dismembered, and it ought to be unless there are still more radical changes than the recent ones. She has already lost Greece, Bulgaria, Servia, Roumania, is losing Macedonia, and must ere long disappear as a world power. The horrors of the Congo excited universal sympathy, and no similar barbarities will much longer be tolerated. The oppression of the Jew and the Armenian has been endured too long, but protests are

rising which will have to be heeded. The nations are learning that what hurts one hurts all, and that what benefits one is a blessing to all. The unity of the world is more than a dream. Evolution cannot be defeated. It is the divine will, which is always beneficent, working itself out in nature and in history. Quite as distinctly as the New Testament, it prophesies the victory of the truths of which the Church is the champion.

Jesus is the moral leader of the modern world. Even those who regard him as neither unique nor divine, still seek to be like him.

Individuals, society, and the nations are beginning to follow the leadership of Jesus toward the realization of the Kingdom of God. The emphasis of thought and speech ought ever to be on this fact. Only harm results from dwelling on the discouraging aspects in contemporary history. They are not worthy to be compared with the prophecies of victory which abound on every side. That cause is half won whose champions are sure that it is winning. Pessimists always hinder progress. There is no room for pessimism in the Christian era.

The Church is the moral leader of the modern world; that fact is increasingly evident.

Its power is not declining; it is increasing and expanding; and, unless signs fail, it will continue to represent the best ideals of thought and conduct until these ideals have become incorporated into individual life and into social and political institutions. The Church will then no longer be needed because its mission will have been fulfilled.

In this venerable and historic sanctuary you would hardly forgive me if I failed to remind you that in the American Republic this is Independence Sunday — the day in which the churches of our land give thanks for freedom, for material prosperity, and, most of all, for the guidance of Almighty God in the affairs of our country. Formerly our spirit was narrow and provincial, but at last the fires of animosity against the mother-land have died out, and now when we rejoice in our independence we at the same time give thanks for our ancestry. We belong to the same race as the people of this Kingdom; we are proud of its achievements, and we are glad to follow where it leads. Your literature is our literature; your heroes are our heroes, and your blood flows in the veins of our bravest and best. On this Sunday nearest to July the Fourth — our great national day — I remind you that our Republic owed its inspira-

tion to the Christian faith, that its form of government was taken from a Puritan church, and that its entire history illustrates the leadership of the Church in the modern world.

Formerly we celebrated our separation from Great Britain; now we are praying that, for all the future, we may be drawn more closely together, to the end that we may the better help to promote liberty, justice, and peace among the nations.

And may God bless Great Britain and America and make them in spirit, in ideals, in moral passion, in the service of God and man, one and inseparable, now and forevermore. Amen.

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